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## Memoir of the late Rev. Timothy Thomas, Pastor of the Baptist Church meeting in Devonshire Square, London.

The Rev. Timothy Thomas was born in the year 1753, at Leominster, in Herefordshire, where his father, the Rev. Joshua Thomas, laboured many years an eminent Minister of our Denomination. He was apprenticed in Leominster to a carpenter and builder.

It appears that he was brought to the knowledge of the truth in early life; for near the close of his apprenticeship, on Nov. 9, 1774, he offered himself to the fellowship of the church in Devonshire-square, then under the pastoral care of the Rev. John M'Gowan, whose writings are every where known.

Two years afterwards, in 1776, he was requested to speak before the church, with a view to the work of the ministry. This led to his being sent to the Bristol Academy, then under the superintendence of the Rev. Hugh Evans, and of his son, Dr. Caleb Evans.

Mr. Thomas was not called out to preach till the vacation in 1779, when on June 3, the church encouraged him to preach the Gospel wherever Providence might open the way.

Nov. 22, 1780, he was written to at Bristol, by the church in Devonshire-square, to come and supply them two or three months, their pastor being very ill. The letter was signed by Mr. M'Gowan himself, who died on the following Sabbath evening. Mr. Thomas preached Nov. 26, and continued so to do as long as he was able to preach at all.

August 13, 1781, Mr. Thomas was chosen pastor of the church by ballot. The members appear not to have been perfectly unanimous, for the numbers were 77 to 16.

Sept. 20, 1781, the ordination service took place. The ministers who attended were the Rev. Messrs. Martin, Wallin, Booth, Reynolds, Rippon, Knowles, and Clarke. Mr. Thomas's father gave the charge, from 1 Tim. vi. 20. "O Timothy, keep that which is committed to thy trust," &c. Mr. Booth preached to the people. Of all the ministers who took a part in his ordination, not one is now living except Dr. Rippon.

During the first years of our beloved friend's ministry, there were many things in the church to make him uncomfortable. Many of the members did not fill up their places, and were visited without effect. Mutual dissatisfaction prevailed to such a degree, that on Sept. 7, 1789, Mr. Thomas, by the advice of his ministering brethren, sent in his resignation. To this the church would not consent: some of the deacons, however, were desirous of withdrawing.

In the next year, 1790, the deacons were requested to continue. Those who had been disaffected to his ministry were removed, and he came into the possession of a large share of peace and comfort in the

church, which, with but few interruptions, continued to the end of his days.

In consequence of his increasing infirmities, on Nov. 25, 1824, the Rev. Thomas Price was ordained co-pastor. On that day forty-four years ago, Mr. Thomas had preached his first sermon at Devonshire-square.

Since the settlement of Mr. Price, Mr. Thomas has preached but little, and more especially during the last eighteen months his strength has been gradually wearing away.

He died on July 5, without any struggle, groan, or sigh, in the 74th year of his age, and the 47th of his ministry.

On Thursday, July 12, he was buried in Bunhill-fields. A large concourse of friends attended, beside those who filled eight mourning coaches. Mr. Price, his co-pastor, delivered an appropriate address at the grave, and Dr. Rippon concluded with prayer.

The funeral sermon was preached by Dr. Newman, on Lord's day morning, July 15, from Heb. xiii. 7. "Remember them which have had the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

Mr. Thomas was married, first, to a sister of Dr. Caleb Evans. This excellent woman died in the year 1797, leaving him with six children. In the year 1798 he married Miss Ann Goddard, of Market Harborough, another excellent woman, who survives him. May her consolations be multiplied!

Of his seven children, six survive: five by the first marriage, and one by the second.

Mr. Thomas did not preach for filthy lucre, but of a ready mind. Some years ago he said to one of the members, who was a considerable subscriber, but did not often attend, residing on one side of the town—"Brother, I had much rather have you with us, than have your money;" and actually advised him not to subscribe in future, but to apply the amount of his subscription to paying his coach-hire.

The following account was read by Dr. Newman, at the close of the funeral sermon:—

"Without pretending to delineate the character of Mr. Thomas, I may be permitted to observe, that every thing about him was manly and dignified, at the utmost distance from what is servile, mean, or sordid. His fine noble countenance was the image of his mind, and his eyes were lighted up with that generous diffusive kindness which emanated from all the elements of his being.

"His mental powers were considerably above the common standard. He had what Mr. Locke calls 'large, sound, roundabout sense,' and his conversation exemplified the proverb, 'the lips of the righteous feed many.' I can remember that the late venerable Abraham Booth had a high respect for him as a counsellor, for he sent me and other young men, when we had heard his own opinion on a case, to *consult Mr. Thomas.*

"His habits were not so much those of a literary man, as those of a man of business. He was eminently qualified for business, by his attention to order, precision, and punctuality; by his knowledge of men and things; by his penetration and prudence; by his courage and zeal; by his observance of the decencies and the proprieties of social intercourse; and by his unbending firmness of principle, and the lofty independence of his mind.

"But his benevolence was cer-

tainly one of the most striking features of his character. Here he shone with pre-eminent lustre. His head, and his heart, and his hands were always full of the distributions of charity. Large sums of money passed through his hands, as a trustee, for a long course of years; but he never imagined that giving away other people's money excused him from giving his own. He had what Solomon calls 'a bountiful eye.'* His eye affected his heart, and his heart prompted him to appear always among the first in giving. And the cause which he knew not, he searched out. He knew how to protect the weak, to raise up the fallen, and to vindicate the oppressed; and many a widow's heart he has made to sing for joy.

"All the principality of Wales, from north to south, will have reason to lament his death, and mourn over the loss of a liberal and unwearied benefactor. To what multitudes he gave advice and assistance in every form, by his tongue, and his pen, and his purse, and his influence, cannot be told now, but 'the day shall declare it.'

"On his domestic character, as husband, father, master, and preceptor among his pupils, I must not expatiate. Let me only say, I am confident that those who have lived with him will be sure to remember him with the most tender affection and esteem, if it were possible for all others to forget him.

"Having known him more than thirty-four years, and having been honoured with his confidence, I shall cherish his memory with the warmest affection. If in any case I did not think his *measures* were right, I was always satisfied that his *motives* were so, and that he intended his measures should be so too. I have lost a friend who never deserted me, and I wish to be thankful that I had the enjoyment of his friendship so long. I hope to meet him again ere long, with his excellent kinsman, the late Mr. Thomas Thomas, in that blessed world where 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.'

"Shall I entreat you again, my dear friends, to remember him in his ministerial and pastoral character?

"He was a Christian preacher, and therefore he preached Christ. His subject was always connected, nearly or remotely, with the glory, the grace, and the government of Christ. Not confining himself to a few favourite points, he spoke to you *the word of God* in all its extent, according to the measure of the gift which he had received from Christ.

"His interpretations of Scripture were Calvinistic, and not Arminian; and, in theology, Dr. Owen was his chief favourite. He was not, however, as I apprehend, much indebted to commentators, ancient or modern, British or foreign. He read the Scriptures with an unfettered mind, and what he drew from the fountain, fresh and unpolluted, he brought to you.

"As a pastor, you know how anxiously he cared for your state, and that, in the discharge of his duty, he secured at once your reverence and your love. You saw that he knew how to maintain and vindicate the rights of the people, the rights of the officers, and the supreme authority of Christ over his own house. In the most painful exercises of discipline, which he would not suffer to be neglected,

* Prov. xxii. 9.

you saw that he knew how to combine severity to the offence, with the most cordial compassion for the offender.

"When it appeared expedient that a junior brother should assist him, he entered most readily and most handsomely into that measure: and further, he strongly recommended that the assistant minister should be from the first constituted a co-pastor with himself, that in the event of his death there might be no occasion for a new settlement. In all this transaction, his magnanimity and self-denial, his love to the church, and his zeal for the promotion of the interest of Christ, were very conspicuous.

"When, under the heavy pressure of years and infirmities, he had almost entirely resigned preaching and pastoral duties, his cares as a trustee in various important charities, were still very numerous. It is most delightful and refreshing to think, that in the last years of his life, his personal character as a Christian, like a fine setting sun, appeared larger to our eyes; and his name will smell sweet as a rose long after his body has been dissolved in the dust of that grave, to which, on Thursday last, we saw it consigned.

"The last sermon I heard from our departed friend was, in some respects, the best I ever heard from him, and it was on a remarkable day (the 24th of August last), at Carter Lane. The words of the text were, 'I die daily.' 1 Cor. xv. 31.

"On the following Tuesday, Aug. 29, I took a journey with him into Worcestershire, on business, and Mrs. Thomas kindly accompanied us, much to his comfort and mine also. His conversation was very serious and cheerful. I shall not soon forget how he expatiated, in different stages of our journey, on the sufferings of Christ in the garden of Gethsemane. It reminds me of what the Hindoo convert said to his teacher—'May God's mercy be with you! For ever I bless Him that I have seen you. As the sandal-tree communicates its fragrance to every thing that touches it, so may I retain the savour of your conversation.'

"Sept. 7, a few days after our return from the country, I received a very affectionate letter from him, in which he says, alluding to the conversation we had during our journey, on the Lord's Supper—'I am obliged by your directing my attention to *ουτως*. [We had been conversing on 1 Cor. xi. 28. But let a man examine himself, and *so* let him eat of that bread, and drink of that cup.] Have you examined? What is the result? Have you been cleaving to the Lord—your soul following hard after God? Then eat, drink, take courage, and persevere. Have you been walking carelessly, under the influence of a worldly spirit? Don't stay away. Come, like Peter, in the manner that becomes you, with weeping and with supplication. Does your conscience condemn you, in the presence of Him whose eyes are as a flame of fire? Take heed. Ps. 139. *ult.* Such thoughts has that word suggested. May the Lord sanctify and make them useful!'

"In what I have now read, you have heard, in his own words, the substance of what he delivered to you at the Lord's table, in the afternoon of Sept. 3, last.

"In a letter dated Nov. 20, after giving me an account of the state of his body, he says, 'I am therefore anticipating the period as at no great distance, when I hope to (pray for me, my brother, that I may) be able to say, "Into thine hand I commit my spirit, for thou

hast redeemed me, O Lord God of truth!" My sheet-anchor is the doctrine of Heb. x. 18.—where remission of iniquity is, there is no more offering for sin. Blessed be God for a finished salvation! My guilty conscience seeks no sacrifice beside. Nor do I less love and admire the Apostle's improvement of his doctrine, v. 19—23. He is *faithful* that promised. He is so. See Isa. xi. 5.'

"Soon after the commencement of the present year, I found Mr. Thomas reading the great John Howe on the Place and the State of Departed Spirits, a subject which evidently engaged his closest attention. He said to me, 'I think the judgment will not take place on the earth, but in *Hades*. What *is Hades?* I cannot tell, but I shall know soon.'

"In general, the last experience of our deceased friend was very tranquil. He did not rise into raptures, nor sink in despondency. There were seasons, however I believe they were very short, when doubts and fears, like passing clouds in summer, obscured the brightness of the sunshine.

"On Good Friday last I said to him, 'My dear Sir, I hope your mind is tranquil.' He answered, 'No; wandering, disturbed, low.' 'Perhaps that is nothing more than the effect of bodily disease.' He replied, 'I am not competent to judge of that. What an awful thing it will be, if, after making a profession so many years, I should miscarry at last.' I could only add, 'I see no danger of that; but your fears are excited, and I hope the Lord will be with you to disperse them.'

"The next time I saw him his mind was somewhat clouded, and he said with great solemnity, 'I am just going into the confines of eternity. The Apostle warns us against seeming to come short—O, if I should come short, how awful!'

"On May 30, I saw him again: and when I inquired how he was, he said, 'I have been thinking of the many mitigations of my affliction. Mr. Pearce said, as Ignatius, My love is crucified. My motto is, "I am crucified with Christ." That is more than the doctrine of the crucifixion. I know not what I may have to suffer in being crucified with Christ, but I am crucified with Christ." He spoke of his great weakness, which indeed was visible; and I reminded him that Mr. Swain, when dying, remarked to me that he was not able to put two thoughts together and make a third; but it was a great mercy to have one thought of Christ at one time. He fully assented to this, and said he was much relieved by the mention of it.

"On the 9th of last month, I found him in the enjoyment of a blessed tranquillity. 'I go,' said he, 'to the 10th of Hebrews,' repeating the 18th verse—"Now where remission of these is, there is no more offering for sin"—'there my anchor lies.'

"The last time I saw him was on the day before he died. I said, 'Sir, I hope you have had many pleasant thoughts of Christ since I saw you last, many more than you are now able to speak of.' Mrs. Thomas remarked, she was sure he could answer that in the affirmative. He replied with some difficulty, but in a firm tone, 'Yes.'

"On the following morning, the 5th instant, about half-past two, our beloved friend departed, being favoured remarkably to the last. Nothing could be more gentle than his dismission. 'The weary wheels of life at last stood still,' and then came

A gentle wafting to immortal life.

"How happily his acquaintance has been already renewed with Hugh Evans and Caleb Evans, with Benjamin Francis and Benjamin Beddome, Samuel Stennett and Samuel Pearce, with Abraham Booth and John Sutcliff, with Andrew Fuller and the Rylands, and with many others of his own and other denominations, whom he loved for the truth's sake!"

P. S. In a letter addressed to the writer of these pages, and dated July 28, Mr. Robert Hall says,—"In relation to the melancholy event of the death of our highly esteemed friend, Mr. Timothy Thomas, I have little or nothing to impart worthy your attention. I spent a very few minutes with him, as he appeared to be almost in the very article of death. I expressed my hope that he enjoyed the consolations of the Gospel in the near prospect of his great change; when he replied, as nearly as I can remember, to this effect:—that he felt himself a great sinner, but hoped that he could adopt the words of the Psalmist, 'Into thy hands I commit my spirit, for thou hast *redeemed* me:' he paused after the word redeemed, and repeated it, adding, 'Oh, how sweet is that word *redeemed!*' This is nearly all that passed; after which I prayed with him, and took my leave. He appeared to be in a most serene and tranquil frame, and died, as he lived, like a good man."

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THE PRIVILEGE AND DUTY OF COMMUNION WITH GOD. BY THE LATE REV. ROBERT HALL, OF ARNSBY.

(*Continued from p.* 358.)

*Fourthly*, Communion with God should be with openness of heart, and becoming freedom. It were folly to attempt to conceal any thing from him who knoweth the heart, and "declareth unto man what is his thought," Amos iv. 13. Therefore when you commune with God about the state and frame of your souls (which we hope you often do) cover not your sins as did Adam, Job xxxi. 33. If iniquities do even prevail against you, or the thoughts of your heart trouble you: if you are oppressed with the weight of guilt, or with a sense of internal pollution; keep not at a distance from him, in hopes that time may wear off or diminish your troubles; or as if in a state of unsociable distance from him, you might acquire a better frame of mind, for communing with him. But in such mournful seasons fully and freely acknowledge what and how you are. Come before him without reserve, use holy freedom with him, and tell him all the truth. A sense of guilt and depravity ought to make you prize, flee to, and commune with the precious Saviour and sanctifier of your sinful, depressed souls: for now your need of both is become not only a matter of faith but of feeling. Consider, comfort is not absolutely essential to communion, as some christians are apt to think. True friendship and real communion with God, may be, when there is little sensible enjoyment of him. This seems evident from the scripture accounts of the converse between good men and their gracious God. Several of David's and Asaph's devotional psalms are in the plaintive style. They lamented their depravity, and pleaded for pardon and purity, a new heart and a right spirit. Holy David's language was "O my God, my soul is cast down within me. I will say unto God my rock, why hast thou forgotten me? Why go I mourning because of the oppres-

sion of the enemy? My soul cleaveth to the dust, quicken thou me! Restore unto me the joys of thy salvation," &c. Ps. xlii. cxix. &c. Godly Asaph was so distressed that his soul refused to be comforted. "I remembered God and was troubled, I complained," says he, "and my spirit was overwhelmed." And it is observable, that, when through overwhelming sorrow, he was obliged to pause and desist for a period from an immediate direct converse with God, he made free to tell him the reason why, saying, "thou holdest mine eyes waking, I am so troubled I cannot speak." But having mused upon the days of old, called to remembrance his songs in the night, and pondered over various solemn interrogations, such as "Will the Lord cast off for ever? Will he be favourable no more? Hath he in anger shut up his tender mercies?" having thus communed with his own heart, and his spirit made diligent search; he found his infirmity to be the source of his sorrow. Lamenting which, he resolved to renew the converse with his God, and said, "I will remember the years of the right hand of the Most High. I will remember the works of Jehovah: surely I will remember thy wonders of old, &c." Upon this his hope revived, and his love kindled to a flame of admiration and holy joy. See Ps. lxxvii. The book of Job, the lamentations of Jeremiah, the history of Abraham, Jacob, Joseph, Jonah, Daniel, and the other Old Testament saints, unitedly prove that communion with God, always implies, in proportion to its degree, a reverent freedom and genuine openness of heart, even in sorrowful seasons as well as joyful. The examples and exhortations of Christ and his disciples unite in confirmation of the above remark. Jesus as a man of sorrows habitually communed with God. Frequently retiring from society, as Jacob did, he wept and made supplication, on his own and his people's behalf; on special occasions continuing all night in prayer, particularly on that preceding the solemn day on which the apostles were ordained, Luke vi. 12. He gave his disciples instructions relative to the matter and manner of heavenly converse, Matt. vi. 9. and to excite to persevering fervour, referred them to the prevalent importunity of a disconsolate injured widow, in her application to an unrighteous judge, Luke xviii. To this solemn exercise the apostles gave themselves, and exhorted christians to continue in it "without ceasing," not only on their own behalf, but for all saints, yea "for all men." And as they remembered the state of the churches when before their God; so they wished to be remembered by them: whose examples we wish to follow.

*Fifthly*, In communing with God, you will on various accounts find the need of a cautious collected state of mind. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God," Eccl. v. 2. Were you called to converse with an earthly sovereign, or any superior with whom you have to do, you would feel the need of premeditation and calm collectedness of spirit; and that in proportion to the nature and variety of your concerns with him. Consider, brethren, the subjects about which you are called to commune with God, are exceedingly various, and of vast importance. Every sin and sorrow, temptation and trial, whether of an internal or external nature, personal or relative, felt or

feared; every blessing bestowed upon you, promised to you, or needed by you, spiritual or providential; and every duty required of you, whether of a moral or positive nature, in sacred or civil life; if duly considered, will occasion and call for frequent applications to God, whose you are and whom you serve.

Deliberately consider before you go, on what account you are about to approach the divine throne; and what kind of disposition and deportment is suitable for a poor dependant petitioner in his near approaches to God: not only that you may be able to say what you would that he should do unto you; but that you may be on your guard and may watch against every thing in heart, language, countenance, voice and posture approaching to irreverence, or unbecoming that solemn awe which should ever attend communion with the Great Eternal. There is danger, brethren, of asking amiss, both as to the things desired, and the end for which you may wish to obtain them. See James iv. 3. You ought therefore to consider what those blessings are, which he has described and promised to bestow on his people, and what are not the subject of promise, but entirely discretionary. The former you may plead with him for, and say with Jacob, "I will not let thee go except thou bless me;" but the latter you must leave to him, and say with Jesus, "Father, not my will, but thine be done." Moses, the man of God, was very desirous of entering into Canaan, but the Lord would not grant his request, but charged him to speak no more unto him of that matter, Deut. iii. 26. God's promises relate to what will be for our good, but ensure not every thing that might be for our gratification. Take care of drawing rash conclusions, as if heavenly favours will not be granted, because earthly things are withheld: or that because your prayers are not yet answered, therefore they are rejected, and that you have no right to seek for, or hope in divine mercy; which some of you may be tempted to infer from a deep sense of guilt and depravity. But, dear brethren, consider you are invited to "come and reason" with God, Isa. i. 18. He will not treat you as intruders. He will in no wise cast you out. Wherefore "take with you words, and turn to Jehovah, say unto him, Take away all iniquity, and receive us graciously," and love us freely. Think of the success others in your condition have met with. Attend to the authentic accounts of his kindness to them. Paul when buffeted by a messenger of satan, and pained as with a thorn in the flesh, repeatedly sought the Lord, before he obtained relief, which even then was not granted in the way he requested, for the trial still continued; but the kind answer "My grace is sufficient for thee, my strength is made perfect in weakness," pleased him better. "Most gladly therefore," says he, "will I rather glory in my infirmities, that the power of Christ may rest on me," 2 Cor. xii. 9. The Lord has ever comforted those who were cast down; has not only supported, but frequently made them joyful in all their tribulations. At their request, he has subdued their sins, supplied their wants, removed their sorrows; instructed them in, and strengthened them for, the work and warfare to which he has called them. And as he does all for his name's sake, therefore consider the happiness of his people will terminate in his honour, and their

increasing felicity augment his glory. Cheering thought! Think of and deliberately consider the Saviour's efficacy. By his obedience and death atonement is made; peace obtained; a new and living way opened to the mercy-seat, for every humble suppliant: yea there is the mighty Saviour, as a wonderful counsellor, a merciful high-priest and prevalent intercessor. Wherefore, brethren, "let us draw near. Let us come boldly to the throne of grace to obtain mercy, and find grace to help in every time of need."

*Lastly*, We would recommend a cordial submission to God, as highly necessary to enjoy and maintain communion with him. His superiority and authority claim subjection. "His understanding is infinite," therefore he best knows what is proper to be done, in heaven and earth, either by Himself or those about Him. His wisdom determines and directs to the best methods to accomplish his vast designs. It is impossible he should do or require what is improper. To suppose he might, would be a horrid reflection on his character, as if he were either weak or worse. He does what he pleases in heaven and earth. For, to reign over all, is his native right. To oppose his precepts, or quarrel with his proceedings, in grace or providence, is detestable arrogance. To seek to know his will in any respect, without desiring to comply with it, is base hypocrisy. What shameful duplicity to profess to be a subject, without subjection. Perhaps there is nothing more provoking to God, than the prayers of the avowedly disobedient. To pray for the forgiveness of that in which they intend to persist, or to be kept from what they mean to pursue, to be directed to do what they wish not to perform, or to be made what they hate to be, is such an horrid insult and mockery of the divine majesty, as admits of no description. To attempt such a kind of converse with God, is surely the way to provoke him to jealousy, for thus "the prayer of the wicked is an abomination to Jehovah."

But, dear brethren, we hope better things of you, even things that accompany salvation, though we thus speak. Nevertheless we would warn you against internal deceit, and every thing offensive to God. According to scripture accounts, and mournful observation, some, after enjoying much communion with God, have shamefully backslidden, departed from him, left their first love, and become almost strangers to the life of religion. Affecting case! May each with trembling make a solemn pause, and ask, "Lord is it I?" Nay, some through a light, fretful, or worldly spirit, have, like Jonah, formed schemes to increase the distance, as if resolved to flee from the presence of God, and return no more. And when God in mercy has spoken to them, though by terrible things in righteousness, and they are brought again to approach him; with what difficulty, through shame and confusion, have they resumed their former converse with him. While perhaps, as in the case of David, some sad tokens of divine displeasure have attended them all their days. Therefore, brethren, beware of indulging secret sins. Watch and pray that ye enter not into temptation. Flee from the first appearances of evil. Watch against levity on the one hand, and a fretful disposition on the other. Be content with your situation in life. Study and pray for submission to the directing and disposing will of God. Remem-

ber that with the froward God will shew himself froward. "Who thwart his will shall contradict their own." If you regard iniquity also in your hearts, the Lord will not, while that is the case, hear your prayers. Cultivate habitual nearness to God, by ejaculatory prayer. In private duties let meditation be intermixed with supplication. At all times take care that your words correspond with your hearts. Without such an agreement you cannot worship God in spirit and in truth. Be cautious and circumspect in all things. Particularly beware of mixing and forming unsuitable connections with the world. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." For, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with belial? or what part hath he that believeth with an infidel?" Wherefore, ye that are entangled with them, "come ye out from among them, and be separate, saith the Lord." Be assured, brethren, that without true conformity and submission to God, you cannot possibly enjoy real fellowship and communion with him. For, as "God is light, and in Him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 5, 6. Let then "your conversation be as becometh the gospel of Christ." Set an high value on your good character among men, but never seek to obtain or preserve your reputation, at the expense of truth and a good conscience.

From the whole we may infer, the propriety of true believers uniting in church fellowship. Religion is not only personal, but relative. No one is to live to himself or by himself, but to the honour of God, and the advantage of others as in fellowship with him. Wherefore such as are "weak in the faith receive ye," that they may be partakers with you of the privileges peculiar to the house of God, which is the church of the living God, the fulness of him who filleth all in all. Those who wish to grow in divine things, and be increased with the increase of God, ought to expect it not in a detached state, not as foreigners, but as fellow-citizens with the saints; that their "hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." Col. ii. 2, 19. The church, as a spiritual "building fitly framed together, groweth unto an holy temple in the Lord: in whom also ye are builded together for an habitation of God through the Spirit," Eph. ii. 19—22. The great diversity of gifts which Christ confers, and his Spirit divides or distributes "severally as he will," are common riches, constituting a joint-stock; the advantages arising from the exercise and improvement of which pertain to every member in the sacred connection; agreeable to the idea of fellowship, and the rules relating to it. "Whether Paul, or Apollos, or Cephas, all is yours." Even the greatest among you, Jesus directs to be considered as the servant of all. Therefore brethren, you, especially the officers in the churches, should take notice of timid christians, who are waiting in a state of hesitation about Zion's gates, and say, Come, in ye blessed of the Lord, why tarry ye without?

The necessity of mutual love among the churches and children of God, will evidently appear from

an attentive consideration of these things. "Let brotherly love continue," and increase. "See that ye love one another with a pure heart fervently." Consider how nearly you are related and closely connected by the bonds of the gospel, which of all others are the most endearing and enduring. Live in peace, and social cordiality, as fellow-citizens, and fellow-heirs of the grace of life; heirs of God, and joint heirs with Christ Jesus. Be therefore fellow-helpers to the truth, and of each other's faith and joy. Exert yourselves as fellow-labourers, or workers-together for and with God. As fellow-soldiers, unite in opposition to all who invade the Redeemer's kingdom, degrade his person, rob him of his right, alter his institutions, adulterate his gospel, or in any respect diminish his authority in and over the consciences of men. But beware of indulging a furious or captious disposition under a pretence of zeal for the truth. In a word, be ye lovers of good men, even all of every name who bear the image of Christ; and love those best who appear to resemble him in the highest degree. But ever consider you are to judge for yourselves in all matters of religion, and act as you seriously think is most agreeable to the mind of Christ, who is the great centre of love, the author of faith, and the lord of conscience.

We wish you, brethren, to continue "stedfast in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers. Not forsaking the assembling of yourselves together, as the manner of some is." As you are mutually concerned in all the solemn transactions in the respective churches to which you belong, do not grieve your brethren by your frequent absence, and put them to the disagreeable necessity of calling you to an account for criminal neglects. Learn the importance of your attendance at church meetings, and upon other social occasions, from the conduct of all other connected bodies of men in the world. All who are in fellowship, whether of a literary, commercial, political, or military nature, and even those who have fellowship in iniquity, feel the necessity of meeting frequently, and conversing freely, in order to accomplish those ends for which such connections are formed. And shall christians, whose fellowship is of a superior nature, and for the most important purposes, keep at a distance, and be shy and unsociable one towards another, yea, even after they have openly covenanted together to serve the Lord with one consent? God forbid! O let it never be said that they are a company of all others the most negligent, and who pay the least attention to their own interest. Strictly regard the authority of Christ as the head of the church, and master of your assemblies. Conscientiously attend to the rules he has prescribed, relating to admission and exclusion. Admit none but such as appear well affected to the person and interest of Christ. Watch over one another. Comfort and strengthen the feeble, warn the unruly, and after proper admonition, exclude those you cannot reclaim. Be faithful as a collective body, in keeping what is committed to your care. See that the ordinances of baptism and the Lord's supper be preserved in their native purity and original simplicity, and for no other ends than those, for which they were instituted. By the one is expressed a voluntary putting on of Christ, and a solemn surrender of a person's whole self, body and soul,

to him; while as an indication of fellowship with him in his sufferings, and conformity to his death, the believer according to scripture example, is "buried with Him by baptism," Rom. vi. 4. Gal. iii. 27. Col. ii. 12. By the other, believers call to remembrance the Redeemer's dying love, by which fellowship and communion with him, and with each other is possessed, enjoyed, and greatly increased.

To conclude: as the assembling of saints, so the association of churches is for the purpose of promoting what relates to the kingdom of Christ in the world, which renders such connections worthy their encouragement who wish for its increase, and pray for its prosperity. O that every such owning of God and of one another, may be blessed in preparing us for, and be found sweet pledges of that great association, when all the redeemed of the Lord shall meet and part no more! There his servants shall serve him without weariness, love and worship him with intense delight, without a wandering thought; and in that world of pleasure enjoy fellowship and communion with their God and with each other, without any interruption, for ever and ever. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen!

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### On the Conduct of Christians at Watering Places.

*To the Editor of the Baptist Magazine.*

Sir,

I was much gratified with the paper inserted in your last number, on "Aquatic Excursions," and other objectionable methods of procuring money for benevolent objects. It is, indeed, high time to urge on professing Christians the importance of consistency; for the church and the world are now so intermingled, that unless some alteration soon take place, a large portion of the apostolic writings will become inapplicable and obsolete.

Will you allow me, Sir, to call the attention of your readers to a subject of no small interest—*the conduct of Christians at watering places?* Many of my relatives and friends reside in the vicinity of some fashionable places of resort, less than a hundred miles from London. They have frequently mentioned to me how much they have been grieved by the inconsistencies of professors who visit those parts; and I must confess, that what I have myself seen and heard has justified their complaints. They are willing to make all suitable allowance for individuals who leave town in quest of relaxation and health. They do not object to the *promenade*, the *library*, the *pier*, and other harmless pleasures, except on Lord's-days. But when members of churches, deacons, and even ministers, are found at *public gardens*, which are as avowedly the rendezvous of the gay world as the ball-room and the theatre, and where many hundreds assemble to enjoy *music and dancing, singing of songs*, and similar frivolities, my friends cannot help thinking that such conduct is in direct opposition to the spirit and precepts of the New Testament; and they are continually witnessing its injurious tendency. The minds of sincere Christians are greatly distressed—inquirers are stumbled—conformity to the world is encouraged—religion is ridiculed and reviled—hypocrisy is charged,

and with some show of reason, on those who profess it — and many young persons are tempted to believe that there is no evil in worldly amusements, seeing that even the grave and the godly, and ministers themselves, can enjoy them.

Sir, I speak of *facts*. I write from knowledge and observation. I would ask our brethren, whether they cannot find some better method of occupying their time? Is there no scenery to view? No works of nature or art to visit and admire? No deeds of benevolence to employ their energies? No minister or church in need of encouragement and help? If health is their object, cannot they have relaxation, air, and exercise, without mingling with vain persons, and becoming vain? If they seek ease and enjoyment, need they ask the world for the blessing? Is time so little worth, that it may be thus unconscionably, not to say sinfully, wasted? Does responsibility hang so loose, that it may be put off in the country and worn only in town? Above all, have they forgotten that the vows of God are upon them — that they profess to be partakers of a holy and heavenly calling — that if they are beyond the inspection of their fellow-members and brethren, they are observed by Him who "searcheth the reins and heart," and that He hath said, "Love not the world, neither the things that are in the world:" "Come out from among them, and be ye separate, and touch not the unclean thing:" "No man can serve two masters?"

If you think the above strictures just, the insertion of this paper will much oblige,

Sir,

Yours, &c.

PHILALETHES.

*London.*

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WELSH BAPTIST ASSOCIATIONS.

*To the Editor of the Baptist Magazine.*

MR. EDITOR,

THE Welsh Baptist Associations are composed of numerous, and some of them, of large churches; but I have lately heard that they have not, as in England, any ASSOCIATION FUNDS. What can be the cause of this neglect? If I am rightly informed, it is not the large amount of salary received by their respective ministers! each of whom, I apprehend, could adopt Paul's expression to the church at Corinth, "Did I make a gain of you?" I greatly fear the churches in Wales do not understand the LORD'S *command*, that "they who preach the Gospel should live of the Gospel;" and that they have yet to enjoy the full pleasure alluded to in "the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" These churches have for more than a century *received* from the London Baptist Fund, for ministers of insufficient incomes; but they have never yet raised any fund of their own for such a purpose. Ought they not to do so? They have some rich people among them. Let me entreat them immediately to set about raising *a fund for each of their Associations*, from which additional aid might be afforded to their poorer, and more respectable, and most laborious ministers. — Surely each associated church might make *an annual collection* for that purpose, and if only *two pounds* from every such church were sent by their minister or messengers, what an useful auxiliary would this prove to that which they already receive, and which is so far below the necessities of the respectable ministers on whom it is bestowed.

I wish not by these hints to give

offence to our brethren in Wales; my only design is to "provoke them to love and good works," that they may, as in other excellencies, "abound in this grace also."

AN ENGLISH BAPTIST MINISTER.

*London, Aug.* 1827.

## POETRY.

*The Widow of Nain's Son raised.*

While Jesus went from place to place,
Shedding abroad his love and grace,
With pity in his heart;
A multitude besieged him round:
He spake the word — they quickly found
Infirmities depart.

Legions of hell, plagues, sicknesses,
And every kind of dire disease —
All fled at his command:
Around the mournful tomb he shed
His glory, and rais'd up the dead
By his all-powerful hand.

As thus his mercy he displayed
To all around who sought his aid,
To Nain's gate he came:
A widow's son from thence was borne,
Who from her bleeding heart was torn
By death — O, cruel name!

Daughter, "weep not," the Saviour cries,
With mercy beaming from his eyes,
Touching the sable bier:
The mourning friends and thronging crowd,
In breathless expectation stood,
'Twixt anxious hope and fear.

Jesus the power of God displays,
And with authority exclaims,
"Young man," I say, "arise!"
The dead the Saviour's voice obey'd,
Sprang up from that whereon he lay,
With vigour in his eyes.

Amidst the wondering multitude
The gracious Lord, the Sovereign, stood,
With majesty and grandeur mild:
With love the rising youth he took,
And with a condescending look,
Restor'd an only child.

Th' afflicted mother, in surprise,
With throbbing heart and streaming eyes,
Gazed on her living son:
She saw him walk — she heard his voice —
Her sorrows were all turn'd to joys,
To see new life begun.

*Bromley.* J. D. W.

*The Trump of Jubilee.*

How long, O Lord, how long
Wilt thou conceal thy face?
Make bare thine arm without delay,
And magnify thy grace.
The captive tribes of Israel free,
Now sound the trump of Jubilee.

Not Pharaoh's captives now,
Yet prisoners still they be;
Bound by the chains of unbelief,
In greater misery.
O God, arise, and set them free —
Now sound the trump of Jubilee.

Dissolve the fatal snare —
Spoil Satan of his prey;
Upon their long-benighted souls
Lord, pour celestial day.
Call them to life and liberty —
Now sound the trump of Jubilee.

Welcome the joyful day
When all thy church shall stand
Arrayed in robes of righteousness,
Complete at thy right hand:
Gentiles and Jews, brought home to thee,
Shall keep eternal Jubilee.

G. M.

*Bow, April* 18, 1827.

# REVIEW.

1. *An Essay on Terms of Communion.* *By* CATHOLICUS. 18mo. sewed. pp. 72. Price 9d. Aberdeen, King; London, Wightman and Cramp.

2. *Arguments against the Practice of Mixed Communion, and in Support of Communion on the Plan of the Apostolic Church: with Preliminary Observations on the Rev. R. Hall's Reasons for Christian, in opposition to Party Communion.* *By* JOSEPH KINGHORN. 12mo. bds. pp. 80. Price 1s. 6d. London, Wightman and Cramp.

3. *Letters to the Rev. R. Hall, A.M. containing an Examination of his Theory of Christian, in opposition to Party Communion.* *By* WM. GILES. 8vo. sewed. pp. 66. Price 2s. London, Wightman and Cramp.

4. *A Candid Statement of the Reasons which induce the Baptists to differ in Opinion and Practice from their Christian Brethren.* *By* JOHN RYLAND, D.D. *Second Edition, enlarged and corrected. With a Letter on the Subject of Communion, by the late Rev.* W. CLARKE, *of Exeter.* 12mo. sewed. pp. 88. Price 2s. 6d. London, Wightman and Cramp.

WE do not intend, for obvious reasons, to criticise these works. Our object is to furnish our readers with a brief and impartial analysis of their contents, but to abstain from giving an opinion on the arguments advanced by their authors, or the style and method they have employed.

The writer of the Essay is, we believe, a deacon of the Baptist church at Aberdeen. He is a warm advocate for free communion, and has endeavoured to compress in a "short, comprehensive tract," the leading arguments in favour of that practice, and to answer the objections usually urged against it.

More than half the Essay consists of an examination of the argument for strict communion, derived from apostolic precedent. The author contends, that while there is no precedent for *admitting* Pædobaptists to communion, neither is there any for *rejecting* them; and that, "consequently, the question is one that cannot be decided by *precedent*, but by *general principles*, which are at least as authoritative as precedent, and in their operation far more extensive." p. 11. He observes,

"Notwithstanding all that has been said, of strict communion having Scripture precedent in its favour, it must be evident, to every one who thinks sufficiently close upon the subject, that the contrary is the fact. Indeed, if it can be satisfactorily shown, as we think it can, that the analogous precedents, and general precepts of the gospel are opposed to it; the supposition would involve no less a reflection upon Scripture, than that of supposing that its precedents and precepts are in opposition to each other, and that its precedents are at variance among themselves. But we are thoroughly convinced, that all the precepts and precedents of the gospel are so entirely in harmony, that in no case can one party justly claim the support of authoritative scripture *precedent*, while an opposite party can justly claim the support of Scripture *precept*. Both must necessarily coincide; and hence, in the present case, if we find that the general tenor of Scripture *precept* decidedly inculcates the principles of free communion, we might safely affirm, à priori, that its opponents can have no support from Scripture *precedent;* and this, on examination, we find to be the fact. Mr. Hall, in granting that the advocates of strict communion 'have the *show* of precedent,' while he contends that 'we have the *substance:*' that 'their conformity is to the *letter* only, while ours is to the *spirit*,' has conceded by far too much; for they have not even the *show* of precedent for what is strictly peculiar to their system. It is true, they have abundance of precedent, that the baptized were admitted to the Lord's Supper; and precedent, too, in support of the position, that when *all believers* are baptized, none but the baptized ought to be admitted; but we claim the full advantage of all this, as well as our brethren: for we, as well as they, admit the baptized; and were all *believers* baptized now, as they were in apostolic times, we would admit none but the baptized. What distinguishes strict Baptists from us, is their rejecting sincere Christians, because they conceive them to be in error respecting baptism; and for this they can have no precedent, because no error on the

subject of baptism had arisen in primitive times.' pp. 9, 10.

Catholicus lays great stress on the two following positions:—

1. "That no primitive action, performed even in obedience to apostolic precept, can be adduced as authoritative precedent, irrespective of the circumstances in which it was performed; for, as the circumstances constitute the grounds or conditions of the precedent, the mere external action, when the grounds do not exist, is of no authority whatever."

2. "That there were certain general rules prescribed by the apostles, which comprehended a great variety of particulars that required to be varied with the varying situations in which Christians might be placed; and that these *general rules* are as peremptorily binding upon us as any specific law or authoritative precedent." pp. 31, 32.

"I am persuaded that many more have erred by closely following precedents, without considering the circumstances under which these precedents were furnished, than by following general rules; for if the circumstances (irrespective of which precedents are of no authority) be lost sight of, the mere imitation of the *action* of the precedent, may be a direct violation of its *principles*. But waiving this for the present, I must remark that, by this argument of yours, such general rules as those by which you refuse to be guided, are absolutely useless; for, if we must have example for every thing contained in them, it is evident that there can be no room for their operation *as general rules*. For instance, in obedience to the general command, 'to be ready to every good work;' Tit. iii. 1. I unite with Bible Societies, Tract Societies, Missionary Societies, &c. but an objector on your principle, might ask what authority I had from Scripture for so acting; I might produce the general rule referred to, but he would be ready to reply, 'That rule is good; but let us see how the apostles, by their own example interpreted it. They must have understood it best themselves; but we do not find a single hint in all the New Testament concerning Bible, Tract, or Missionary Societies being supported by them; therefore you have no authority for countenancing them!' The same argument has been urged against the establishment of academies for the education of young men for the ministry; and the same argument might be urged against employing, in multiplying copies of the Scriptures, that unscriptural engine, the printing press; for we know that the apostles used no such means for spreading the gospel. In fact, every *new* channel of *usefulness*, which the active spirit of philanthropy has opened up in our busy age, might on the same principle be proscribed; for concerning them all, it might be said, we have no specific apostolical *precedent* in their support." pp. 25—27.

Having adverted to those passages of Scripture which enjoin unity in the church, and urge the exercise of love, peace, and forbearance, Catholicus remarks—

"From these passages, to which many others of like import might have been added, we conclude,

1. That it is the duty of Christians to endeavour, as far as possible to promote union, both in sentiment and practice among their brethren; but,

2. That in the present imperfect state, differences may be always expected to exist, even among believers of the gospel.

3. That it is the duty of Christians, when their differences cannot be removed, to exercise forbearance towards one another—to walk together in love, in so far as they are agreed; and co-operate together, as far as the violation of no principle is involved. And hence,

4. That nothing is more contrary to the genius of the gospel than a refusal, in one Christian brother to associate in church fellowship with another, merely because he cannot be brought to have the same views with him, of the nature of an ordinance, respecting which, many good men have differed in every age of the church, subsequent to the age of the apostles." p. 43.

A few pages are then devoted to a notice of some alleged inconsistencies in the practice of the friends of strict communion: the objections commonly brought against free communion are summarily disposed of in a few pages more; and the Essay closes with the following recapitulation of its contents:

"We have stated, that the advocates for strict communion can show no precept in the Word of God, for refusing fellowship to any on the ground of differences in sentiment or practice, which do not involve the essence of Christianity.

We have stated that they have no precedent for it, although there were differences among the primitive Christians, of greater magnitude than the difference between Baptists and Pedobaptists.

And we have shown that there can be no general principle in the New Testament, from which it can be deduced; for the principles of the New Testament must necessarily harmonize with each other; and all those principles which we have examined, are directly opposed to it.

Hence we are led to the irresistible conclusion that there can be no authority for it.

We have examined their pleas in favour of it, and have found them to be nugatory. We have especially considered their argument from precedent; and have shown that the precedent which they adduce, and which would have been authoritative if we had nothing but precedent to guide us, is altogether irrelevant, because it is entirely overruled by extensive general principles, and by analogous precedents, which carry us far beyond the line of demarcation, which mere precedent would prescribe to us, as the limits of church fellowship.

We have given a specimen of the inconsistencies into which they are led by their system.

And we have examined the objections commonly urged against free communion, and have found them to be altogether frivolous.

And now on the whole, we honestly declare our most decided conviction, that the practice of strict communion is most unscriptural in its nature and dangerous in its tendency."

Mr. Kinghorn, as our readers very well know, entertains a very different view of the subject. He considers the practice of *mixed communion* as fraught with mischief to our churches. Yea, more: he says,

"The contest on our part against mixed communion is, in its principle, a contest for existence: it is a contest not only for our right to have churches at all, and for the discipline of those churches, but it is a contest for the principles of dissent, it is a contest for Protestantism itself." p. 14.

Mr. Kinghorn's work, like the Essay, is written "for the use of those members of our churches who have not much time to read works of any extent, but who may wish to see a brief, plain view of the questions agitated concerning communion." His design is,

"First, to show why we are opponent to mixed communion—and, secondly, to reply to the most common arguments in favour of that system, and the most usual objections urged against our own." p. 31.

Mr. K. thus arranges the arguments against communion with Pædobaptists:

"1. Because we view them to be unbaptized; and communion with the unbaptized is contrary to the natural interpretation of the directions given by our Lord in his commission, and to the facts on record in the New Testament." p. 32.

"2. Because the principles on which the Christian church ought to be formed, or what may be termed its primitive constitution, requires that its members should be baptized." p. 36.

"3. Further, the system of mixed communion introduces a principle that will be ruinous to every party that adopts it, and acts upon it to its proper extent." p. 46.

"4. Another objection to the introduction of mixed communion, which practically is of consequence, is its manifest tendency to produce dissention, and to lower the general interests of the denomination." p. 51.

In enlarging on the second argument, Mr. K. observes,

"The plan of *open communion* makes the church a *society of persons who esteem each other to be Christians, without paying any regard to the manner in which they are introduced.* If it can be proved that this was the apostolic plan, let it be done. In that case we shall never be troubled with any difficulties or discussions about baptism any more. But, the New Testament history and declarations stand in direct opposition to this modern idea. The primitive Christians *were* received *by* baptism: no instance can be adduced of any who were received *without baptism:* and if this plan is now given up, it is not in the power of man to discover another that has the sanction of the Word of God. He who *has been* baptized on the profession of his faith in Christ, and who has maintained his Christian profession; or, he who is now baptized on a credible profession, has a clear New Testament claim to be received as a member of a Christian church, which no man can oppose: but it is impossible to say the same thing of any other persons: and those who wish to introduce them, should show us from that volume, *where* they can find a sufficient warrant for so doing. The right to form churches at all, does not stand on stronger evidence than that which requires that the members of the church should be baptized persons, whether we consider the plainness of the rule, or the number of the examples, proving how steadily the rule was obeyed. That practice *cannot* be deserving of our support, which is in opposition to the facts and directions of the Word of God." p. 37.

The third argument is thus supported —

"Many who plead for mixed communion are not aware how far their reasonings would lead them, if applied to other subjects. The generality of our churches would not admit a person who had embraced the sentiments

of modern Unitarianism; they would consider this a wrong step on many accounts. Let us, then, suppose a person to ask for communion in a Baptist church, acting on mixed communion principles, who was known to deny the divinity of Christ, and who considered him as nothing more than a prophet of the highest degree, and therefore called Son of God. On what ground could he consistently be refused? He would say, 'You assume the right of judging that baptism is not now needful to church-membership, because you say a *new case* has occurred, and you leave it to others to act for themselves, and think you ought not to require conformity to what you believe is a divine appointment. In points of doctrine here is a *new case* also, differences of opinion have taken place, which did not exist in the apostles' time, and which cannot now be settled by a direct reference to inspired men. You and I differ in our interpretation of the words of Scripture, but you admit of the communion of the unbaptized, on Mr. Hall's sentiment, who says, if you did not, you would make your interpretation equal to the law, and assume infallibility. On this principle, why cannot you receive me, notwithstanding our difference of opinion? I admit all that the New Testament says concerning Jesus Christ to be perfectly correct; I make no hesitation in repeating the words, on which the Ethiopian Eunuch was baptized, as my creed, 'I believe that Jesus Christ is the Son of God.' I understand them, of course, in my own sense, but I hope you will not think of interpreting the Bible for me. And as you have been so struck with the importance of having all Christians united in one body, that you dispense with the letter of the law when a *new case* occurs, rather than seem to assume infallibility, I hope, from mere consistency, you will admit me, for I acknowledge the truth of all the passages you quote, which you think are opposed to my sentiments; I only ask that you will not in this instance, as you have not in others, assume infallibility, and make your interpretation equal to the law.'

"On such grounds, a person whose speculations had led him to deny any, or all the doctrines of the Gospel, which are commonly believed to be important, and who might disregard every thing that relates to the influence of the Holy Spirit renewing the heart, and guiding the sinner to Jesus Christ, as the Saviour of those who receive him by a living faith, who might consider every man as a *believer* who assented to the proposition, that Jesus Christ was, by divine appointment, a messenger from God to men, might claim admittance into any church professing to be guided by the maxims urged in support of mixed communion, and demand it as *a right;* nor could he consistently be refused. The consequences would, however, clearly show that the mode of reasoning was wrong somewhere. If the church refused such an application, it must be by asserting *their right to act on their own view of the will of Christ.* In pressing this topic, they would state the importance, in their estimation, of the points of difference; and they would urge the impossibility of their acting in opposition to *their own sense of the authority of their Lord,* and their *obligation* to maintain in his church the doctrine and practice which were essential to its prosperity and existence; forgetting, perhaps, that while they were thus maintaining their indefeasible right, they were granting to us the *principle* of all that we maintain. But, if they admitted the application, in consistency with their reasonings on the subject of communion, the effect would necessarily follow; relaxation and a spirit of indifference would become manifest, and they would soon exhibit those symptoms, which would show the end to which they were hastening." pp. 48—51.

In pressing the fourth argument, Mr. K. attempts to prove that mixed communion tends to break the church into parties; that it paralyses the energies of ministers and people, as far as their peculiar sentiments are concerned; that "it affords to many a convenient apology for *leaving* that body which they profess to believe is the most conformed to the will of Christ;" and that, in consequence, it must be very injurious to the interests of the Baptist denomination.

After replying to the objections against strict communion, Mr. K. concludes by "some general remarks with respect to the operation of the arguments in favour of mixed communion, on the subjects of debate between dissenters and members of the established church." His views of the tendency of mixed communion are contained in the following extracts:

"The arguments for mixed communion, are so closely copied when there is a leaning to the Establishment, that the resemblance is striking. It is said, that the constitution and practice of the primitive church were necessarily of the popular kind described in the New Testament; and continued so while the world was opposed to the Christian party. But after Christianity had spread, and rulers became Christians, a *new case* came forward; and when *royal* converts appeared, Christianity was estab-

lished as a matter of course, for the purpose of making it acceptable to the higher orders, and of spreading it more effectually through the country. Suppose then a doubt had arisen in the minds of some, who thought the Establishment of Christianity by the state, not according to the design of the founder; all that is said on not having the apostles at hand to settle the doubt; all that is urged on the nature of the points in debate, which we are told are such non-essentials that the minds of good men should not be disturbed about them, would apply to both cases alike. Nor can those who eagerly contend that we ought not to support a permanent ordinance in its place, and who treat with scorn an appeal to the constitution of the primitive church, be surprized that such who are inclined to 'the course of this world,' should reject all the reasons which they urge for dissenting from the Establishment, and reply, 'you strain at a gnat, and swallow a camel.' The change of times, the genius of the age, and other arguments of the same class, are not restricted to the mixed communion controversy; other parties will use them, whenever they think them suitable for their purpose." p. 75.

"There is not a single weapon used against us, by the advocates for mixed communion, which cannot be used against all Dissenters who reason as they do, by any well informed Churchman. He can plead for forbearance from the 14th chapter of the Epistle to the Romans; and has better ground to argue upon, than those who plead for mixed communion. He can retort all their arguments; he can repel the inference from scriptural principles and practices, by saying, here is a *new case*, and you have not the apostles at hand to decide by their authority. He too can say, 'you are guilty of schism to an enormous extent;' and he may add, 'your conduct is *harsh* and *intolerant*; you profess such an abundant liberality, that you receive all that God has received, without narrow sectarian prejudices, yet you take upon you to judge who these are, though none are so loud in exclaiming against others, who do no more than judge of the Scriptures for themselves.' '*We*,' the churchman might add, 'understand the words, in a wider sense than you, and see no necessity for passing such a judgment on any person's fitness for membership, as you do. If then you are so opposed to illiberal and *sectarian* sentiments, adopt *our* more liberal interpretation; if not, you are making a schism, by insisting on your own: and what does the strictest of your opponents do more?'

"Nor is it certain, that these arguments may not be applied farther. Should there be a tendency to go to the church of Rome, as *Dr. Owen* lamented was the case when he published his treatise on *Apostasy*, in 1676; such a mode of reasoning as has been urged against us, would be eagerly adopted by a crafty papist, as a groundwork on which to build his edifice. He would instantly assert, that such arguments as were adduced in support of mixed communion, were founded on the uncertainty of the Scriptures, and the impropriety of practically obeying, what the protestants acknowledged was their meaning—that the schismatical parties had so clearly proclaimed their own want of reliance on the sufficiency of Scripture, that they took persons into their conventicles, who, on their own confession, had never received (what he would call) the first of the sacraments, 'which gives birth and life to those who receive it.' Besides, what has been said of the excellency of *unity*, and the charges of *schism* urged against us, he would hail as concessions. He would say, these are the dictates of truth even in heretical minds. He might justly assert, that he could copy many things which had with vehemence been urged against us, nearly word for word, and apply them in favour of his church; and he would rejoice in deducing them from such a quarter." pp. 76—78.

Mr. Giles's pamphlet is a reply to Mr. Hall's last publication, in the form of letters to that gentleman. "There are two things," says Mr. G.—

"Which, in your hypothesis, you seem to take for granted. First, that the institution of baptism is of a nature that, in some cases, it may be *religiously* dispensed with; secondly, that persons may mistake it, or pervert it, *without blame*; nay, that if an error, it is involuntary and conscientious, and of a nature that it may be retained 'in deference to the will of Him at whose word they tremble.'" p. 10.

Mr. G. disputes both these positions: in answering the latter statement, he observes,

"We are now, Sir, brought to the following conclusion; that the error in question must be attributed either to natural or moral inability, which is indeed placing us between the two horns of the dilemma. We have, I think, proved that we cannot take the former, and if we take the latter, which we must do, then the whole of your beautifully wrought arguments must, I fear, vanish, and like the 'baseless fabric of a vision, leave not a wreck behind.' Innocent, conscientious, involuntary error, is a chimera that can have no existence but in your benevolent and fertile mind; for we are arrived at a clear conclusion, that either

the baptists or the pædobaptists err, and by erring are blameable in the sight of God. We assume that we have truth on our side; while you will admit this, you still reiterate that the persons for whom you plead are pious, and some of them illustrious for piety. Let it be so; their piety I shall not, cannot question. Our next inquiry must necessarily be, will their piety extenuate their fault, or impede the propagation of error? Here, likewise, we shall find the reverse. Unerring truth tells us, where much is given much is required, and reason heartily unites in the sentiment. The great Lawgiver may well say of all those whom he has so distinguishingly endowed, 'What could I do more for my vineyard than I have done?' The proposition, you see, Sir, cannot therefore be admitted for a moment, nor will the possession of piety impede the progress of error in others. Let error be detached from piety either in appearance or reality, and it will soon be scouted from the world. For even truth, when held up to view by unclean hands, loses much of its force, and of its native attractions. A reputation for piety, instead of impeding the progress of error in those that maintain it, is really the cause of its stability, and gives facility and energy to its extension. How frequently do we hear it advanced as an argument in favour of almost all the errors that have disfigured Christianity, and that have proved such barriers to its propagation, that these errors have been believed by the wise and good. That all errors are not alike fatal in their results, must be admitted, but I can see no reason to conclude, that the total perversion of one out of two expressive and instructive institutions, and that especially which is to be attended to but once, should be ranked amongst those errors that are of minor consequence. It could never be so considered by Him who so solemnly enjoined the institution, and who has connected it with that faith which is essential to salvation. If then the reasoning now laid before you be conclusive, you really require us not only to sanction the perversion of a positive command of our Sovereign Lord and Master, but urge as a reason why we should do it, that which you must admit augments the blame attached to error, and which perpetuates its continuance, and gives energy to its extension. What then must become of your argument drawn from precedents of thought? Would the apostles, though they might think as favourably of erring brethren as you do, be induced to receive them by such an argument, and thereby become real accessaries to both these evils, and thus confound the 'broadest principles of right and wrong,' of truth and error? If, Sir, this be the state of the case, and this is the state of the case for any thing you have yet proved to the contrary, the apostles must have thought of their erring brethren as we think of them, and would have acted towards them as we now do. Hence, precedents of thought, as well as precedents of action, both unite against the theory you have attempted in vain to establish, and it turns out, that the fellowship you recommend would be 'party,' rather than 'Christian communion'—a party united to wink at each others' blameable omission of the positive command of that Saviour under whose banner they are professedly united; and who pretend for their excuse that they are following the dictates of that spirit he breathes on them, and which he commands them to cultivate. Think, Sir, and think again, if that which demonstrates blame and forcibly accelerates the spread of error, can be a reason, a religious reason, why we should give to it the most solemn sanction we have it in our power to give." pp. 22—24.

Mr. G. then examines Mr. Hall's sentiments on the connexion between the ordinances of Baptism and the Lord's Supper; he contends that

"The first communicants were baptized persons; that the spiritual qualifications requisite for the Lord's supper uniformly in the Scriptures precede baptism; that baptism must precede and be connected with the legitimate participation of the supper; that baptism, if not obligatory on the believer before his participation of the supper, is not so afterwards; and that baptism, being the institution in the Scriptures by which a profession of Christianity is made, the two institutions are naturally connected in all that is essential to Christian institutions." p. viii.

The analogical argument for free communion, founded on the 14th of Romans, is considered by Mr. G. to be essentially defective. He thinks that the question on which the Christians at Rome differed, cannot be compared with the points at issue between Baptists and Pædobaptists.

"The prohibitory clause connected with the injunction, clearly shews the nature of the thing towards which they were to exercise forbearance:—'Him that is weak in the faith receive, *but not to doubtful disputations.*' The *prohibition* is as authoritative as the injunction. But is baptism a matter of doubt? You say there is a high probability that we are right; and with the strict baptists there is not, I believe, a shadow of doubt on the subject: nor does there appear to be any thing doubtful in the oracles of God concerning it. If we admit the Scrip-

tures to be doubtful in this, I see no reason why they should not be so considered respecting every essential doctrine; and then we must hold blameless all who err, whatever their error may be. Therefore, your *analogy* falls to the ground. The matter at issue was not to be amongst them the subject of dispute; and the reason for this is very obvious — it was a matter not worth debating about. As the matter was doubtful, the Scriptures being silent about it, debate would never produce conviction; while it was very likely to destroy Christian harmony. But can we say this of baptism? Are baptists and pædobaptists to be so united, that they are never to inquire or dispute about an institution concerning which they so essentially differ? This, Sir, can never be admitted for a moment. Our mixed brethren do, and must preach about it; and the pædobaptists must talk about, and still practise infant baptism; and the numbers of weak brethren on both sides, do what we may, will dispute again and again, and like Goldsmith's village schoolmaster,

'Though often vanquished, they will argue still.'

But to dispute is as much at variance with the apostle's prohibition as an omission to regard the injunction would have been, and far worse in its results. This then, demonstrably proves, that the superstitious observances amongst the weak brethren at Rome can bear no analogy to Scripture baptism; they are as totally different as any two things can be. Hence it follows, that as the whole of your analogical argument is lame in each of its feet, or, in other words, as there is a preposterous disagreement in each of its members, it must fail to produce conviction, and, as an argument, is totally inefficient." pp. 45—47.

In meeting the charge of *schism*, brought by Mr. Hall against the strict Baptists, Mr. G. remarks—

"Prove to us, that we have by a pertinacious or contumacious adherence to error, separated ourselves from our fellow Christians, and we will acknowledge the charge to be correct, and repent, as we ought to do, in dust and ashes. If, as a denomination, we have gendered a spirit of division, by implicitly following, like the Corinthians, the dogmas of our fellow-men, to the rejection of the authority of Christ, or the spirit of the Gospel, prove it to us, and we will renounce the error. But do not dress us up in these odious skins without any cause, and thereby expose us to be hunted down and proscribed by our fellow Christians. We do not charge you with schism, though your theory has caused dissensions among some of our brethren, and perhaps will do so yet to a greater extent, until this modern mania shall subside and calm reason resume its seat. We love you, and are willing to leave you in the hands of our common Lord, before whose decision we must all stand or fall. We do not call upon you implicitly, without reasons, to follow our opinions, nor ought you to draw so largely on our credulity, as to suppose we shall bow down before your angry strife of words. 'The wrath of man worketh not the righteousness of God.' Consider that if the charge is imputable to us, it must also be so to every sect of Christians in the world; Rome, Geneva, England, Scotland, Calvinists, Arminians, Presbyterians, Independents, Baptists, and even mixed communion Baptists; for some of those latitudinarians have refused to *commune* with their strict brethren, solely because they are *strict*. And it is a known fact, that such have been the liberal sentiments infused by your labour on terms of communion, that there are not a few who used indiscriminately to give to every good case, who now *liberally* exclude strict baptists from the list of their benefactions. All have their own terms of communion, and consequently, according to your decision, all are schismatics. If separation exposes the separating party to this charge, then all the outcry against dissenters is correct, and the nonconformists, whose memorials we revere, and whose writings have proved such a blessing to the church of God, were, after all, petulant schismatics, who have divided the seamless garment of Christ, and acted in direct opposition to his prayer, who prayed that 'they all might be one.' In fact, if your reasoning be correct, the whole visible church is composed of factious schismatic societies; and to prescribe rules as terms of church fellowship, however scriptural these rules may be, as the living depositaries are not here to give to them the weight of evidence they require, must certainly expose the prescribing party to the charge of schism." pp. 53, 54.

Mr. G. agrees with Mr. Kinghorn, that the practical tendency of open communion is highly injurious. He mentions some facts which he thinks illustrative of this position, and thus concludes:

"In my views, founded on long observation, three evils have generally followed the liberal policy that you recommend

"It has opened an asylum to the factious and discontented amongst both baptists and pædobaptists, into which they have fled to avoid the mortification of concession, and church discipline.

"It has induced some pædobaptists to

conclude, from the indifference which they think the baptists by it evince to baptism, that it is an institution which may be conscientiously neglected.

And I fear it has proved a very powerful inducement with *some* baptist ministers, to withhold baptism from that place in their ministry in which the gospel has placed it." p. 65.

We are glad that another edition of Dr. Ryland's "Candid Statement" has been called for, and that the Editor, Mr. Jonathan Ryland, has taken advantage of the opportunity, and enlarged and improved the work, "chiefly by additional instances of the use of the words *βαπτω* and *βαπτιζω*:" some of these were collected by Dr. Ryland, others have been added by the editor, and for several he acknowledges himself "indebted to an esteemed friend." This collection is extremely valuable, especially to ministers and students. We trust that the sale of the "Candid Statement" will be equal to its merits; if so, the edition will be soon exhausted.

Appended to this new edition is a Letter on Communion, written by the late Rev. W. Clarke, of Exeter. Mr. C. endeavours to prove that baptism is not a necessary term of communion, and that an unbaptized person, "who has not light into that ordinance," ought to be admitted to the Lord's supper. The substance of his arguments will be found in the following extracts:—

"The grand question before us is, Whether baptism is a necessary term of communion? If it is, it must appear to be so, either from precept, scripture example, or the nature of the thing. That the Lord Jesus Christ did appoint his servants to go and baptise those who were taught by them, among all nations, there is no doubt, and from thence we are led naturally to conclude, that it was the duty of all who received their word to be baptized, by which they professed faith in Christ, and subjection to him; but does such a precept infer, that those should be rejected from Christian communion, who, not seeing it an ordinance of Christ, could not, from a principle of conscience, submit to it? The command has only respect to the duty of ministers and people with respect to this ordinance, and not to the requisites necessary to an admission into a gospel church. A church has a right to refuse a person who is not baptized, that has light into the ordinance, not simply because he is an unbaptized person, but because he walks disorderly, living in the neglect of a known duty, and thereby refusing testimony of that subjection to Christ, which is essential to Christian communion. But it does not appear, from any command respecting baptism, that a church is directed, by that command, to refuse such, who are possessed of faith in the Lord Jesus, and give evidence of their subjection to him, from the sole consideration that they have not been baptized," pp. 4, 5.

"Christ's command to his disciples cannot imply the necessity of their obedience thereto in order to communion, otherwise than as that obedience is necessary to evidence their subjection to Christ, unless the command has connected the one with the other: as therefore their obedience to this command cannot be considered as necessary to evidence their subjection to Christ, where there is not a conviction of the command itself, and as there is no connexion, directly nor indirectly expressed in the command, between this ordinance and Christian communion, it does not appear, from any precept relative to it, that it is a necessary term of communion; from whence we take occasion to observe, the impropriety of representing those who are for free communion as dispensing with this ordinance. They do not dispense with it as a command of Christ, for they have themselves submitted to it. Ministers do not dispense with it in their public character, for they are ready to administer it, whenever called to it. Nor do they dispense with it as a term of communion, so far as it is necessary to express a subjection to the Great Head of the church; and no farther do they apprehend they have a right to insist upon a submission to it. Therefore the charge that is brought against them, of exercising a dispensing power with the appointments of Christ, is without foundation; they cannot be considered as dispensing with that which does not in their view exist: as they do not view baptism as a necessary term of communion, they cannot be considered as dispensing with it in that light." pp. 6, 7.

"The qualifications that are necessary to fit a person to be a member of any society, whether civil or religious, are such as are connected with the answering those purposes for which that society is formed. Now, if the purposes of Christian fellowship may be answered by persons, whether baptized or unbaptized, reason and common sense would dictate that baptism is not necessary to Christian communion; and, that purposes of Christian fellowship may be answered, no attentive person can deny. May not a conscientious person, who, not having light into the ordinance, hath not been baptized, possessed of a lively sense of divine things, be

as capable of attending upon the duties of prayer, hearing, communicating at the Lord's table, conversing with his fellow-christians upon spiritual subjects, reproving, exhorting, comforting those with whom he is connected, watching over them with faithfulness and affection, and every other duty that is connected with that relation, as one who has submitted to baptism? And if so, for what reason, (since the word of God has been proved to be silent upon the matter,) I say, for what reason can he be considered as a disqualified person for a church relation?

"We hence see the weakness of the reasoning of such who suppose we may admit Quakers, or persons, who may differ with respect to the manner in which sacred institutions in the church should be attended to, upon the ground of free communion, when an admission of such would be contrary to the nature of the relation, and be incapable of answering the purposes of it.

"As there is nothing in the nature of a church relation that renders baptism a necessary term of communion, so there are many considerations which render a refusal of a person, solely upon the want of baptism, very unreasonable,

"1. We hereby deny those whom we consider as the children of God, the appointed means of spiritual improvement, for not complying with that which they, as conscientious persons, are incapable of.

"2. We incapacitate them for that, which, was it not for the obstructions laid in their way, would be their duty; inasmuch as their not obeying a command which they have not light into, does not set aside their obligations of obedience to another which they do understand.

"3. We treat one, whom we consider as a believer in Christ, in the same manner as we would an unregenerated person.

"4. We either acknowledge those as ministers of the gospel, who are not qualified for church-fellowship; or, else reject those who are eminently endowed with gifts and grace, and greatly owned of God.

"5. We reject those from church communion whom Christ has received.

"6. We prefer one whose grace is small, and whose case is rather doubtful, with baptism, to one who appears a growing Christian, and is possessed of a large measure of the thing signified by baptism, because destitute of the outward sign.

"7. We deny ourselves that advantage which might be expected from the admission of lively, spiritual persons.

"8. We esteem it the duty of a church to refuse those communion, whose duty it is, for the reasons above-mentioned, to offer themselves for that purpose." pp. 10—12.

"Upon the whole, should it be asked, upon what authority can we admit unbaptized persons to Christian communion? I would answer, by returning the question, Upon what authority can those who maintain strict communion, reject them? Is it from the command of Christ, requiring those who enter into church-fellowship to be baptized? No, that requires persons, as believers, to be baptized, but not as persons proposing themselves for church communion. Is it from the example of the primitive churches? They consisted of baptized believers, and that they would have done, whether baptism had been a term of communion or no. No intimation can be drawn from their practice that they made it a term of communion. Does the nature of church relation render it necessary? It does not: since the various purposes of that relation can be, and are, answered without it. Upon what authority then, can any reject such, who make a credible profession of faith in the Lord Jesus Christ, from the special privileges of God's house, for want of baptism? If we have no authority to reject such, then we cannot give sufficient reason for not receiving them: consequently, we ought to receive them." pp. 13, 14.

One observation, and we will conclude. This controversy has been unhappily distinguished by angry feeling. *Intolerance* is inveighed against on the one hand, and *laxity* on the other. "But thou, why dost thou judge thy brother? And thou, why dost thou set at nought thy brother? We must all stand before the judgment-seat of Christ."

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*Infant Baptism the means of National Reformation, according to the doctrine and discipline of the Established Church, in Nine Letters to a Friend.* By HENRY BUDD, M.A. Chaplain of Bridewell Hospital, &c. 1827. Seeley. Price 6s.

*Fronti nulla fides:* no reliance can be placed on title pages. The contents of this extraordinary publication are as follows. "Letter I. Preliminary remarks on the present relaxed observance of Baptismal Duties and Obligations. II. The Parents. III. The Sponsor. IV. The Infant. V. The Church. VI. Objections stated and answered. VII. Sentiments of the Reformers. VIII. Advantages which might be expected to arise from the above interpretation of our Baptismal Service. IX. Modes humbly suggested of carrying the same into effect." The introduc-

tion is addressed to the Rev. Edward Bickersteth, Secretary to the Church Missionary Society.

The amount appears to be this.—It is assumed that every child is the child of the church; this is the leading position that runs through the whole volume. It is further assumed that the church is the child of the State. The author says, p. 1. "that the state has instituted our ecclesiastical establisment," yet in the same page he declares "this kingdom of Christ is a spiritual kingdom." The child belonging to the church is interested in *the promise*. This is repeated a hundred times. The promise so often referred to, we find at last to be no other than the words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." In this he tells us all the promises are 'summed up,' and this is the true scriptural foundation of Infant Baptism. (See pp. 123, and 331.) Yet it is curious to observe, by the way, that some eminent pædobaptists speaking of this text, have been as cautious as our author is confident. See on Matt. xix. 14. Mr. Poole's continuators, Whitby, Burkitt, and Doddridge.* The sponsor assumes,† that his warrant to undertake for the child rests on the same promise. The Bishop assumes,‡ that God has vouchsafed to regenerate the child by water and by the Holy Ghost. "The church assumes,§ that all who partake of her liturgy, as well as all who partake of her other services, being truly regenerated at their baptism, are 'chosen people' of God indeed." And thus it appears to be assumption from beginning to end. But what Œdipus can unriddle all this? Can any man upon earth reconcile this statement with reason, with scripture, or with itself?

That the church of England is a *child of the state*, we learnt many years ago from the *Protestant Dissenters' Catechism*,‖ but we never before heard this so explicitly asserted by a beneficed clergyman.

Is it not for a lamentation that such a man as Mr. Budd, who (as we are told, and there is abundant evidence of it in his book) is 'a good minister of Jesus Christ,' should lend his name and his influence to the propagation of sentiments concerning baptismal regeneration, which appear much like those reprobated by Dr. Owen, who says, "the father of lies himself could not easily invent any dogma more pernicious or more rapidly poisonous?"*

Is it not for a lamentation that a good minister of Jesus Christ should write such a rhapsody as the following lines contain:—"Faith gives vital application to every sacrament; 'Doubt ye not, therefore, but earnestly believe,' says the church: she is throughout the service animating the faith of the whole communion of saints present, whether more immediately or remotely interested in the baptized. It is the uniform spirit of her service—'honour God, honour his grace, depend on his word, trust his promise, a promise how sweetly carried into effect by our incarnate God in the days of his flesh: you have the strongest grounds of faith; give him all your confidence; trust your child wholly to his grace; believe, believe; accept the sign; take the seal; bear away the pledge; and doubtless yours shall be the blessing.'" "And what is this," he adds, "but the very soul and spirit of the Gospel?" p. 233. So in p. 393, he says, "It is faith only that can give the better spirit; and realize to us the blessed experience, that generally every promise belongs to us which we have faith enough to apply to ourselves." Again, in p. 505, "Faith, operative faith, faith, which is spiritual power, is alone wanting: what the steam is to the engine, the water to the mill, the wind to the sail, such is faith to the sacrament; it is the power which sets it in motion. Baptismal regeneration is the lever which shall renew human society, if faith but apply its hand steadily and unceasingly to the work.

* In Booth's Pædobap. Exam. † p. 69.
‡ p. 129. § p. 154.
‖ A New edition of this valuable Tract is just published by *Holdsworth*, with corrections and additions by Dr. Newman.

* Theologoumena, p. 402.

God has done his part, the reformers have done their part, let us do ours." Surely it would be quite superfluous to add note or comment here!

So sanguine is Mr. Budd, and so enraptured with his own visionary anticipations, that he adds, "Let grace but change the temper of our hearts for that of love, and I believe that one year would crown every Christian meeting-house with a steeple!!!" O what an ornament! "Dissenterism," (says the author of *The Velvet Cushion*), "is the religion of *Barns*." Who can tell, but each of these Barns may soon be "crowned" with a "*Steeple!*"

Who can wonder that infidels should laugh at infant-baptism? And by the way, when the learned, candid and amiable Doddridge replied to the author of a pamphlet entitled 'Christianity not founded on argument,' he declined entering upon any proof of the divine institution of infant baptism—referred to the original institutes in the Scriptures—and solemnly charged the infidel to enquire into the contents of Christianity with impartiality, and to take his notions of it "from the New Testament alone." Works, vol. i. p. 584—586.

Mr. Budd speaks kindly, in general, of Dissenters, and acknowledges in one place that Dissent "has been one means of preserving a holy seed among us, and we are greatly indebted to it for the maintenance of our civil and religious liberties."* Yet he says, when speaking of our Sunday and other schools, "If possible, the superintendence of these nurseries of principle should be submitted to active and intelligent and faithful ministers of our church."† And he complains loudly that "so many impediments are opposed to the religious zeal of the people in raising churches within the establishment (and yet the *Dissenters* have contributed their part of the million and a half to this object without complainnig,) and so unrestrained a liberty is given to the very same zeal in erecting places of worship among those who are without it:"* and which, he might have added, they pay for entirely themselves.

Nor has the New London University escaped his notice. "*Protestants* of whatever name, you have your old *Popish* adversary on one side, whom your shouts have roused from his lair: are you prepared for his attack? You have an *infidel* adversary on the other side, with malignities restless and unabashed, and purposes of extermination, avowed, determined, and desperate. You have a *University* in process in the midst of your population, which excludes Christianity on principle, and this principle your disunion. A *mighty conflict* is nearer perhaps than we are aware of. Let each ask his conscience, 'Am I rising above the littleness of party? and am I sacrificing unimportant differences to establish that *union* which the interests of our *common Christianity* demand?'" Mr. Budd is no *partisan!!*

If these lines should reach Mr. Budd, we would remind him at parting, that the term *Anabaptist* is regarded now only as a term of reproach. If reproach be not intended, the term should be laid aside. And that it is not intended by Mr. Budd, we infer from his anticipations of our conversion as a body, his cordial willingness to receive us, and from his informing the reader that "It is related of Mr. Tombs, one of the most distinguished supporters of this persuasion in the 17th century, that he communicated with the church at Salisbury to the end of his days."† This record is true: but then Mr. Budd should know that Mr. Tombs, though he defended our peculiar principles, was never a member of the Baptist Denomination, he was a Presbyterian *Baptist*, a Presbyterian *Conformist!* Mr. Budd did not expect such inconsistencies in the conduct of the present race of *ana*baptists.

It is deeply affecting that a minister so pious, and, as we had thought, so evangelical as the writer of this volume,

* p. 282. † p. 410.

* p. 277. † p. 294.

should have merged all his evangelical principles in this weak attempt to prove the *opus operatum* of the sacraments of the church, that is, of course, when they are *jure divino* administered, every thing in this case depending upon the regular order and succession of that sacred ordination which the Episcopal clergy have received through the church of Rome from the apostles! Now if all this bustle of *argument* had been made by a *priest* of the *infallible* church of Rome, we should have suffered it to pass by merely observing, "When you have *proved* your assumed principle that your church is truly infallible, we shall admit the justness of all your inferences drawn from it. But until then, whatever importance you may assume, whatever dogmas you may deliver, whatever assertions you may make, yea, even though you may conclude that [*Infant*] 'Baptism is the means for a National Reformation, &c. according to the doctrine of the established church' [of England]; we shall hold fast *our* Protestant principle, 'the Bible, and the Bible alone is the religion of Protestants.'" But of what use has the "Bible alone" been to Mr. Budd in the compilation of his work; or to what extent would the reformation from Popery have gone, had it been regulated by the principles which he has maintained in it? Mr. Budd, as a true son of the Establishment, is evidently frightened, and as a "watchman upon its walls" he considers it to be his duty "to sound the alarm!" Well, if the church be indeed in danger, and the nation be corrupted, we are verily persuaded some more effectual means must be employed than those which he recommends for the protection of the one, or for the reformation of the other.

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*The Reign of Heaven; or an Exposition of the Phrase usually rendered in Scripture the "Kingdom of Heaven."* By William Innes, Minister of the Gospel. 12mo. pp. 130. Wightman and Cramp. 2s. 6d.

It affords us real pleasure to announce to our readers another publication from the pen of this truly reputable and useful writer. His ormer productions have obtained for him that high character, and the present work will not diminish the esteem of any judicious Christians, even should they differ on some points which are here firmly, but temperately discussed. The reasons which induced Mr. Innes to give up a station of emolument, as a clergyman of the Church of Scotland, and subsequently to leave the Pædobaptist Dissenters, among whom he had become a minister, in order to fill the station of a pastor in a Baptist Church, are here fully and candidly stated. We hope this discussion of a subject of vital interest to the prosperity of the Church of Christ may be read by those evangelical Christians who, by practising infant baptism, maintain a principle in direct opposition to all those sentiments by which, as Protestants, they justify their separation from the Church of Rome, and as Protestant Dissenters, from presbyterian and episcopal, national and endowed churches.

It is the design of our author to shew the real nature of the kingdom of Christ. The following quotation will furnish the clue by which the reader may discover the path that will conduct him through the labyrinth of error on this subject, to the attainment of the truth as it is in Jesus:—

"As the original expression rendered *kingdom*, in the phrases the 'kingdom of God' and the 'kingdom of heaven,' equally means *reign*, it appears that this last word would in many cases better express the meaning of the original. *Kingdom* denotes the place, *reign* refers to the period or duration of the sovereignty. Now, as the reign of the promised Messiah was to be spiritual, and not to be confined to any one kingdom, but to be extended over the face of the whole earth, when John the Baptist announced that this new state of things, which had been the subject of so many predictions, was approaching, the import of his address would be better conveyed by rendering it *the reign of heaven is at hand*; not referring to any place, but to the period when this spiritual kingdom was to be established. The superiority of this interpretation of the expression is more clearly seen when we connect with it the word *preaching*, as in Matt. iv. 23. 'And Jesus went about all Galilee, teaching in their synagogues,

and preaching the Gospel of the kingdom,' or 'proclaiming the good news of the reign,' which had been previously announced by the Baptist, as just at hand." p. 3.

In the third section of the work, entitled, "Of the subjects of the kingdom of God," some very judicious remarks are found on the subject of the rite of Circumcision, considered by Pædobaptists as the scriptural authority for Infant-baptism. That they should adhere to this argument, appears to us to be perfectly natural, as it is the only feasible ground for that anti-christian practice. We wonder, however, that judicious and orthodox ministers should be willing to rest this defence of a New Testament ordinance, upon the institution of a patriarchal rite; which, says Mr. Innes, "though introduced into the Mosaic economy, was not of Moses but of the Fathers," p. 27. We should be happy did our limits admit of it, to give the whole of the discussion of this much controverted subject, but can only find room for the summary which is thus expressed:—

"The amount of our argument, then, is this: the original promise respecting the Messiah, who was to bring in an everlasting righteousness, declared that he was to be the *seed* of the woman. After it was fixed through what particular family the seed was to come, there was a reason for an ordinance, plainly pointing to the fulfilment of this promise; and from its nature alluding to *posterity*. If this be a just view of circumcision, I conclude that there is no analogy between it and baptism; that the one did not come in the room of the other. Accordingly, I find the one given to the infant seed of Abraham, through whom the Messiah was to come, and the other appointed to be administered to those who were previously made disciples, or who believed. The one was abolished when the event took place to which it referred; the other was instituted as the initiatory ordinance into the spiritual kingdom of Jesus Christ. This explains to me also why baptism was administered to the believing Jews, though previously circumcised; which would appear unnecessary, if both institutions meant the same thing. It explains, too, why the obligation of circumcision ceased after the appearance of the promised Messiah. Being an ordinance referring to him, there was no occasion for it after he came in the flesh, and there was no room for a similar one.

Now, let us mark how this view of the Apostle's language corresponds with the scope of his argument, in the passage in which it occurs. His object is to shew that men are justified by faith. In proof of this, he shews that mere circumcision was not accompanied with any spiritual blessing; it was only by faith that any were interested in the justifying righteousness. The uncircumcised were so *if* they believed. The circumcised were so *only* if they believed. To say, then, that circumcision was a seal of righteousness, in the sense of sealing spiritual blessings to any one unconnected with believing, is evidently quite at variance with the whole scope of the Apostle's reasoning. But is not this asserted, if we hold that it is a seal of spiritual blessings to the infant circumcised, though incapable of believing? This would be clearly supposing, that instead of faith being necessary to righteousness, the very point which the Apostle is here all along labouring to prove, righteousness was to be obtained by a simple rite quite independent of faith, and even where it could not be exercised." pp. 30—32.

We recommend as being particularly worthy of attention, the fifth section, entituled, "The Means by which the kingdom of Heaven is to be promoted." There are several admirable statements selected from Missionary Reports of the conversions among the heathen, proving the gospel to be mighty through God to change the hearts and lives of the most vile and debased sinners.

From a long quotation of the Rev. Robert Hall's "Review of Zeal without Innovation," we select as most appropriate advice suitable for the present times, the following paragraph—

"During the present disjointed state of things, nothing remains but for every one, to whom the care of any part of the church of Christ is intrusted, to exert himself to the utmost, in the promotion of vital religion, in cementing the friendship of the good, and repressing with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the Gospel, and endeavouring to form Christ in his hearers, without blowing the flames of contention, or widening the breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an identity in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach to that ideal beauty spoken of by painters, which is composed of the finest lines

and traits, conspicuous in individual forms. Since they have all drank into the same spirit, it is manifest that nothing is wanting but a larger portion of that spirit to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth, not to the obscurities of revelation, we must impute the unhappy contentions among Christians — maladies which nothing can correct, but deep and genuine piety. The true schismatic is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgment, as the man who sedulously employs every artifice to alienate the affections of good men from each other." p. 105.

Mr. Innes has our cordial thanks for this small volume; it may stand upon the same shelf with that work which we consider the best defence of the principles of dissent, the late Mr. Booth's "Essay on the kingdom of Christ." We can assure our readers that it is not *gilding* but *gold:* it is made up, speaking generally, of "words which the Holy Ghost teacheth," no regard being paid to those which "man's wisdom teacheth."

# LITERARY RECORD.

## *New Publications.*

1. *Conversations on the Corporation and Test Acts. By an Old Servant of the Public. pp.* 23. *Price Threepence.* In this seasonable and well-written tract, much useful information is given, and in an attractive form. We are much obliged to "An Old Servant of the Public," for the very judicious selection of facts and arguments here presented to the reader. The *cheapness* of the publication, too, is much to be approved, as it will enable the benevolent to purchase large numbers for gratuitous distribution.

2. *A Summary View of Christian Principles; comprising the Doctrines peculiar to Christianity as a System of revealed truth. By Thomas Finch.* 12mo. bds. Price 5s. 6d.

3. *Fourteen Sermons, by the late Rev. Thomas Hutchings, of Unicorn Yard, Southwark.* 8vo. bds. Price 12s.

## *In the Press, &c.*

We are informed that "The Amulet" for the year 1827–8, will be published on the 1st of November, on a scale of greater excellence than either of its predecessors. In the selection of the illustrations, the Editor has been powerfully assisted by several of the most distinguished painters of the age, who have, in many instances, given him the choice of their respective galleries. Pictures have in this manner been supplied by Howard, R. A. Ward, R. A. Jones, R. A. Pickersgill, R. A. Jackson, R. A. and Landseer, A. R. A.; and the volume will also contain an engraving from a splendid picture by Sir Thomas Lawrence, P. R. A., from another by Smirke, R. A., and another from a celebrated painting (in the collection at Wentworth House) by Vandyke, of Lord Strafford and his Secretary, engraved by the express permission of Earl Fitzwilliam.

The literary portion of the volume will be formed of the contributions of nearly Sixty of our most celebrated authors — among whom are several who have not before exerted their talents in this popular and interesting class of works. There will be also several improvements of a very novel and valuable character, which, in addition to its other advantages, are expected to add materially to the success the work has already experienced.

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ERRATA *in the Review of Hinton's Theology in our last Number.*—

| | | | |
|---|---|---|---|
| Page 368 | line | 16. | from bottom, read "conceive *of* the sovereignty." |
| .. | .. | 22. | col. 2. *for* lines *read* line. |
| 369 | .. | 6. | from bottom, *for* this *read* his. |
| 371 | .. | 3. | col. 2. *for* the *read* any. |
| 372 | .. | 24. | from bottom, *for* things *read* favours. |
| .. | .. | 24. | col. 2. *for* primitive *read* punitive. |
| .. | .. | 26. | *after* doubted; *read* and. |
| 373 | .. | 10. | from bottom, col. 2. *for* spectators *read* speculators. |
| 374 | .. | 5. | *dele* he. |
| .. | .. | 11. | from bottom, col. 2. *for* this *read* the. |
| .. | .. | 8. | from bottom, *after* tendency *read* it. |
| 375 | .. | 17. | from bottom, *for* smaller *read* smallest. |

It is due to the writer of the above article to say, that the errors here corrected are not to be found in his manuscript, and that he never saw the proof sheet.

# OBITUARY.

## MR. JOHN ROBERTS.

Mr. John Roberts, late of Oswestry, Shropshire, was the third son of Mr. and Mrs. Roberts, of Plas-y-cha, in the parish of Ruabon, Denbighshire. They were engaged in agriculture, and for many years were highly respected members of the Baptist Denomination. Their house was always open for the reception of the Ministers of the Gospel, and their liberality greatly promoted the cause of Christ in the vicinity of their residence.

At the age of 14, Mr. R. was apprenticed to a Mr. Kenrick of Wrexham, and subsequently he resided some time in Liverpool, where he regularly attended the ministry of the late Mr. Medley. In the year 1798, he settled at Oswestry. In 1810 he was married to his present widow, who with seven children, survives to deplore the dissolution of an unusually happy union, and to train her offspring to the imitation of their father's virtues.

His constitution was feeble, and the latter years of his life were beclouded by painful and frequent attacks of disease. During the eleven or twelve years immediately preceding his death, he was seldom permitted to enjoy a month's uninterrupted good health, and for the last three months he was confined to his chamber and his bed. But under all these severe and protracted afflictions he was not only preserved from fretting against the Lord, but was enabled to evince that *all things work together for good to them that love God.* He died, July 31, 1826, and his death was improved in a discourse from Colossians i. 2, 3. by his pastor, the Rev. T. Cooke, when a numerous and attentive audience testified by their attendance, the affectionate esteem of all classes of his neighbours and fellow Christians for his memory.

Christian parents are often discouraged by the apparent failure of all their endeavours to train up their children in the way that they should go. This fear is greatly increased when the child of many prayers and of long-cherished solicitude, on leaving the parental roof for a season, or when settled in life, exchanges the house of God, and the means of grace, for the society and habits of *the world that lieth in wickedness.* And alas! instances of this kind are of frequent occurrence among all classes of professing Christians. The parents of Mr. Roberts had, happily, but little cause to indulge such a fear respecting him. Though he was not induced to unite with a Christian church, until several years after his settlement at Oswestry, he was never suffered to wound the heart of an eminently pious mother, (who had often prayed with him as well as for him, in private, and had assiduously laboured, while he was yet young, to imbue his mind with the principles of truth and godliness,) by immoral conduct, or by any painful symptoms of aversion to the people and worship of God. During his residence in Liverpool, he was enabled to maintain his regular and sober habits, and though solicited often, he was induced only once to forsake the worship of God on the Sabbath, in quest of what ungodly men call pleasure; and after his removal to Oswestry, he regularly attended the ministry of the Gospel among our Independent brethren, until the erection of a Baptist meeting-house in the town afforded him an opportunity of worshipping with the people in whose principles he had been educated, and to which he was conscientiously attached. The single instance of Sabbath-breaking just alluded to, was often mentioned with regret by Mr. R. in subsequent life; and as it appears to have occasioned considerable pain and alarm immediately after its occurrence, it is just to regard it as a pleasing proof that the example and instruction of his parents

had a considerable influence in the formation of his character. His case may therefore be added to the very numerous instances of a similar kind, as an encouragement to Christian parents to commence the work of religious training with the earliest years of their beloved charge, and morning and evening to sow their seed, not doubting, though it may not ripen into the fruit of saving conversion to God so early as they desired or hoped, that it will, nevertheless, be preserved by Him at whose command they have thus cast their bread upon the waters, and if it seem good to his perfect wisdom, they shall find it after many days.

Mr. Roberts was baptized by the Rev. Wm. Pain, then pastor of the church at Oswestry, August 2, 1807, and on Jan. 27, 1808, he was set apart, with two others, to the office of a deacon. In this office he continued until death, in the enjoyment of the growing esteem and confidence of his Christian friends, and, till disabled by affliction, in the efficient promotion of the important objects of its institution by the Head of the Church. He was, indeed, one of those who use the office of a deacon well, and, by his uniformly holy and benevolent conduct, he purchased for himself an honourable degree in the estimation of all who knew him, and especially of his brethren in the faith of our Lord Jesus Christ.

It has been stated that his parents distinguished themselves by their liberality to the cause of Christ, and Mr. R. honoured his father and his mother by imitating this part of their example. The meeting-house at Oswestry was erected upon a part of his land, and he was among the first and most liberal subscribers to its erection and subsequent enlargement, and was at all times a very liberal contributor to the support of divine worship in that place. It pleased God to prosper him in his worldly business, and he was enabled *to honour the Lord with the fruits of all his increase*. It was manifestly among his choicest pleasures, to entertain the ministers of the Gospel, and to assist them in their efforts to promote the cause of Christ. His house, his heart, and his purse were open to the friends of his Redeemer, whenever their labours or circumstances required his hospitality or assistance. Nor was it by a generous and uniform Christian liberality only that he did honour to his profession and principles, and embalmed his name and character in the grateful recollections of surviving friends. He was ever ready to assist, in every practicable way, all who were desirous of knowing and doing the will of God, and who desired his aid or counsel. By the promptness and assiduity with which he instructed and encouraged the young, and other recent disciples of Christ, in their enquiries after truth and duty, he laid many under eternal obligations to his piety and his Christian wisdom.

It sometimes happens that professors of religion, though esteemed by their intimate friends, are far from having *a good report from them that are without*. Mr. Roberts was a most pleasing exception from every thing of this kind. He happily gained the respect, and to a considerable extent the esteem of all classes. Whatever the worldling, the infidel, or the apostate objected to the character of some professors of religion, in the place of his residence, his could at any time be referred to as uniformly correct and unblameable. It is unnecessary to qualify this delineation of his character by the usual intimation that he was not perfect. He was himself painfully conscious of the fact, and nothing is farther from the writer's intention than to convey an impression that he was wholly unblameable. Truth, however, requires him to state, that his imperfections were chiefly known to himself; while to all who knew him, his temper and uniform behaviour afforded an example of all *that is lovely and of good report*. It was, indeed, the oneness and stability of his character that imparted to it its chief attraction and value. By habitually minding *the one thing*, he became stedfast and immoveable. Hence, whatever changes occurred in the world or the church, he was always the same, in judgment, in purpose, and in conduct.

Of his religious experience it is not necessary to say much. It corresponded with his general character. His joys were not rapturous, but sober, calm, and uniform. From the time in which he understood and approved of the plan of salvation, as it is revealed in the Gospel, he was seldom afflicted with distressing apprehensions as to his final acceptance. He was equally a stranger to the occasional exstacies by which the experience of some Christians seems to be distinguished. His habits, his temper, and character, were unsuited to their production, while they were calculated, under a divine blessing, as appears from the result, to insure an habitual serenity and satisfaction, for which such exstacies are a doubtful and inadequate compensation. For a little while the tempter was permitted to afford a striking illustration of the value of Christian friendship, and of the efficacy of prayer, by suggesting that he had been a hypocrite and a deceiver; but the conversation and prayers of his pastor, and of another valued friend, speedily dispelled the gloom thus occasioned, and restored his usual serenity and hope. His engagements in business and the duties of his office confined his reading within a narrow circle; he, however, very carefully and frequently perused the sacred Scriptures, and his judgment was fully settled respecting the religious controversies which have for some time agitated our own Denomination in particular. The writings of the late Thomas Scott, particularly his Commentary, of Fuller and Bunyan, were, next to the Bible, his favourite books. His conduct as a parent and as head of a family was in a high degree exemplary, and we shall close this account with the substance of an address to his two eldest sons, previously to their going to school, about a week before his death. He had long felt desirous of addressing them, but had been prevented by weakness; and after, by a considerable effort, he had realised his wishes, he said to Mrs. R. "My dear Mary, my mind has been greatly relieved by being permitted to speak to the dear boys, and not being interrupted by my cough," &c. And having thus taken leave of them, he seemed to be quite at rest respecting them, and expressed a wish that they might not be detained from school on his account any longer.—"My dear children, you are about leaving home. You will never see me more in the body, for death has laid his hand upon me. What a mercy the sting of death is taken away! Do you, my dear boys, seek the God of your father, and he will keep you in the paths of peace. Seek him now, while you are young, and he will not forsake you when you are old. We shall meet again in heaven, if you look to the blood and righteousness of Christ, as I have done. He is the only refuge of my guilty soul. What would it avail me now to be king of England or France, or the greatest man upon earth, if I had no interest in Christ? As it is (he added with great emphasis), I would not exchange, were it possible, for ten thousand worlds. It is my desire and prayer that your consciences may be kept tender. The Lord's eye is ever upon all your ways. Read your Bible much, and pray that the Lord may bless it to your souls. Men may tell of many useful books, and you may be tempted to neglect the word of God to read them; but I tell you that there is no book like the Bible, and tell them that your father, on his death-bed, said so. My dear children, be very attentive to what is said to you at school by your tutors, and make the most of your time and opportunities of learning. Be affectionate and kind to one another, for love begets love. Love your dear mother, for she has done much for you; be obedient, and good will come of it, for God has commanded children to love their parents. May the God of Jacob and my God bless you!"

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## HENRY FLETCHER, ESQ.

On July the 15th, 1827, died, in the 85th year of his age, Henry Fletcher, Esq. of Shadwell Dock, London. In his experience that Scripture was strikingly fulfilled, which states that "the day of death is better than the day of

one's birth:" for the latter introduced him to far more than the usual amount of corporeal suffering, and by the former he has been elevated to the regions of perfect rest and felicity. Some there are in heaven who lived "without God and without hope," during the greater part of their sojourn on earth: but the subject of this brief memorial, was induced early in life to choose that good part which was never to be taken away. Those impressions of his sinfulness and just exposure to the wrath of God, as its consequence which to the close of his days deeply affected him; and those views of the perfect ability and willingness of the Redeemer to save all who truly believe, which were ever the best solace of his heart, were first made when he was about thirteen years of age.

During the first few years of his spiritual existence, he generally attended the preaching of Mr. Brittan at the Meeting House in Church Lane, Whitechapel, London; and was remarkable for the diligent use of those means of improvement in divine knowledge and Christian disposition that were afforded him. The fragrance of the modest flower, concealed under its own foliage, does not long permit it to remain unseen; and it generally happens that sound piety and holy diligence, without seeking, obtains honourable notice. It was thus with Mr. Fletcher, and, after having satisfied the Christian society in Church Lane, under the pastoral care of Mr. Brittan, that he truly believed the gospel, he was baptized and received into its communion. In this connexion he continued some years, but a change in his sentiments taking place he selected the ministry of Mr. Burford, pastor of the church in Prescot Street, London, and in the year 1769, was honourably received into that church; in which communion he remained during a period of fifty-eight years; until, indeed, he was for ever united "to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect."

The wishes of his nearest relatives, the views and feelings of the writer, and the well known sentiments of him whom God hath removed from us interdict all attempt at eulogy in this statement. Still, to extol that divine influence under which he who is now enjoying the vision of God was made "pure in heart" may be permitted. And since it does not appear how such a duty can be duly performed without an exhibition of the effects which are produced by this work of grace, it is not improper to say that Mr. Fletcher was a firm believer of man's eternal ruin through sin, and his full salvation by grace: that the former was his own, and the latter the work of God. He prayed often, fervently and habitually, for the forgiveness of sins, and for sanctity and heaven. How highly he valued the ordinances of religion was clear from his conduct; for, when he was enduring severe pain and could not hear a sentence that was delivered, he attended public worship; desiring, when *he* was unable to profit, to sanction that which might benefit *others*. To the church in Prescot Street, of which he was so long a useful member, he ever manifested a powerful regard; by constant and devout prayer for its peace and prosperity; by holy joy when it flourished, by deep sorrow when it was afflicted; and by pecuniary contributions as they were needed. Nor should it be omitted, that to the poor of the flock he was particularly attentive and liberal. The affections of Mr. Fletcher were not imprisoned within his own denomination: although he loved it above all other branches of the professing church. Honestly believing as he did its distinguishing sentiments, he had failed in duty by cherishing a different state of feeling, or by acting inconsistently with its natural dictates. To the Baptist Fund, always a very good and now a most efficient institution, he was through a long period both steadily and usefully attached: and in him the Baptist Academical Institution at Stepney, possessed a firm and efficient friend. Nor did he forget the Baptist Mission, nor other benevolent and religious Societies. The Protestant Dissenters' Original Charity School in

Shakespear's Walk, should be mentioned as having held a place in his warm and benignant regard. He attended the lectures connected with that Institution *for seventy-five* years, and for a great part of the same period, was a constant and generous benefactor to that valuable seminary.

He was upright and pious, and to perfection he never pretended: such were the effects of Divine Influence, and which no inferior power can produce. To the corporeal suffering of the departed believer, a slight allusion has been made, and on this subject it can be truly said, that few men have ever endured more than he did, who is now in a world of spirits, without sin, or the slightest sorrow. During many years and to the termination of his journey across the wilderness, he was habitually, with but short intervals of mitigation, oppressed with pain; and this was endured without hope of deliverance, except by death. For some days before the sufferer was released, he was the subject of extreme and constant agony; but his two last hours on earth were calm, and he expired without a struggle, about four o'clock on the Lord's-day morning of the date stated at the beginning of this article.

Often has he risen early to enjoy an earthly sabbath, and attired himself with peculiar neatness to unite with his friends in the services of the sanctuary; but now, early on the holy day, robed in spotless righteousness, he entered the eternal temple, that with human and angelic spirits in perfect sanctity he might for ever adore the immortal Parent of the holy family. For the attainment of this destiny his dependence was on the mercy of God in Jesus Christ: here his religion on earth began, and here it ended.

He was interred on July 24th, in the family vault under the Parish Church of St. John's Wapping, in which Parish he was born. His remains were followed by his relatives, and the Deacons of the church in Prescot Street; and attended by a numerous assemblage of the inhabitants of the two adjoining parishes, in which he had long resided. The attendance at his funeral, both in the Church and along the whole line through which it passed, was the most numerous that has ever been witnessed at the interment of a private individual.

On Lord's day, July 29th, 1827, the solemn providence, to which reference has been made, was improved by the pastor of the church with which Mr. Fletcher was united; in the afternoon at Prescot Street, and in the evening at Shakespear's Walk. "Let me die the death of the righteous."

# INTELLIGENCE.

## ASSOCIATIONS.

### BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches met at Chenies, May 17, 1827. Preachers, Messrs. Tyler of Haddenham, 2 Tim. ii. 19. Terry of Risborough, Rev. iii. 15, 16. and Edwards of Watford, Ezek. xxxvii. 9. Devotional exercises by Messrs. Cooper and May of Amersham; Tomlin, Chesham; Dossett and Ives of Gold-hill; and Hargreaves, London. The circular letter written by Brother Adam on the "*Importance of sanctifying the Lords-day,*" was read and approved the preceding evening. Though thirty-eight had been baptized in the twelve churches, there was a decrease of three. Agreed to hold the next Association at Princes Risborough, May 14, 1828, Messrs. Tomlin and Adam to preach.

### SOUTH EAST (WELSH).

At Pontypool, Monmouthshire, June 5, 6, and 7. On Tuesday afternoon, at three o'clock, Brother J. Roberts, of Cowbridge, prayed, and the letters from the churches

were read. On the field, at six in the evening, Brother D. Jarman, Pentrefnewydd, prayed; and Brother D. Evans, Doleu, preached in English; and Brother D. Richards, Dolgellau, in Welsh; from Acts xxvii. 25.; Matt. xi. 6.

At seven, Wednesday morning, Brother E. Jones, Castletown, prayed; and Brethren R. Edwards, Maesyberllan; and T. Thomas, Nantgwyn; preached from 2 Cor. i. 20; Heb. v. 7. At ten, Brother D. Rees, Bristol, prayed; and Brother W. Jones, Cardiff, preached in English; and Brother C. Evans, Caerphilly, preached in Welsh; from Dan. ii. 34, 35.; Phil. ii. 6—8. At two, Brethren T. Morris, of Newport; and J. Lewis, of Llanwenarth, prayed; and Brother J. Jones, Newtown, preached in English; and Brother J. Herring, Cardigan, in Welsh; from Acts ii. 23.; John v. 11. At six, Brother W. Richards, Penyrheol, prayed; and Brother J. Evans, Brecon, preached in English; and Brother D. Saunders, Merthyr, preached in Welsh; from Rev. xxii. 12.; Heb. iv. 14.

On Thursday morning, at eight o'clock, Brother R. Prichard, Cardiff, prayed; and after conversing on several subjects, and settling some matters of business, the Association was concluded with prayer by Brother J. Jenking, Hengoed.

| | | |
|---|---|---|
| Baptized | 577 | |
| Restored | 151 | |
| Received by Letters | 14 | |
| | | 742 |
| Died | 85 | |
| Excluded | 132 | |
| Dismissed by Letters | 9 | |
| | | 226 |
| Clear Increase | | 516 |

WESTERN (WELSH).

At Blaenyffos, Pembrokeshire, June 13 and 14. Wednesday morning, Brother J. James, of Beulah, engaged in prayer; the letters from the churches to the Association were read, and several resolutions having been agreed to, the meeting was closed in prayer, by Brother H. Davies, Llangloffan.

In the afternoon, Brother T. Williams, Cwmdwr, prayed; and the Brethren B. Thomas, Narberth, and J. Watkins, Carmarthen, preached from 1 Thes. i. 10. and 1 Pet. ii. 24.

Thursday morning, at seven, Brother D. Bowen, Llanelly, prayed; Brethren, D. Davies, Velinvoel; W. Evans, Aberystwyth; and J. H. Thomas, Moleston, preached from John iii. 16.; 2 Tim. iii. 16, 17.; and Luke xix. 9.

At ten, Brother T. Thomas, Aberduar, prayed; Brethren D. Davies, Swansea; J. Coultart, Missionary from Jamaica; and J. Edwards, Ruthin, preached from Luke xi. 13.; Rom. v. 7, 8.; and 1 Pet. iii. 22.; and Brother T. Williams, Salem, concluded in prayer.

At two, Brother J. Williams, Sion Chapel, prayed; Brethren J. Jones, Newtown, and D. Evans, Doleu, preached from Isa. ix. 6. and 2 Cor. viii. 23.; and the service was concluded in prayer, by Brother D. D. Evans, Carmarthen.

About 20*l.* were collected for the Mission after the services.

| | | |
|---|---|---|
| Baptized | 515 | |
| Restored | 158 | |
| | | 673 |
| Excluded | 157 | |
| Died | 153 | |
| Dismissed by Letter | 2 | |
| | | 312 |
| Clear Increase | | 361 |

## ORDINATIONS, &c.

TROWBRIDGE.

On Wednesday, Aug. 1, the Rev. Peter Anstie of Trowbridge, Wilts, was solemnly recognized as the pastor of the 3d Baptist church, meeting *in Bethesda chapel* in that town. The services of this interesting day were commenced with reading and prayer, by Rev. W. Walton, Trowbridge. The Rev. W. H. Murch, late of Frome, then stated the nature of a gospel church, and asked the usual questions; the Rev. J. Viney, offered the ordination prayer; the Rev. W. Winterbotham, Shortwood, addressed the minister from 2 Tim. iv. 5.; and the Rev. R. Elliott, (Indep.) Devizes, the church, from Acts xvi. 17. and in the evening the Rev. R. Hall, Bristol, preached from 1 Cor. ii. 17.

The other parts of the services were conducted by Rev. T. Porter, Bath; Gough, Westbury Leigh; Fleming, (Indep.) Bradford; Mitchell, Warminster; Sturges, Melksham; Cross, Westbury; and Groser, Wells. It was a day much to be remembered; a day which, it is hoped, will prove the harbinger of good things to the devoted and highly respected minister, and his flock.

CHIPPING NORTON.

On the 8th of May was recognized the union between the Rev. W. Catton, late of Uley, and the Baptist Church at Chipping Norton, Oxon. The Rev. T. Coles, A.M. of Bourton-on-the-Water, addressed the Minister; the Rev. W. Gray, the late Pastor, addressed the Church; and the Rev. W. Copley, of Oxford, preached in the evening.

The Rev. Messrs. Darkin, Howlett, Jeyne, Myles, Gray, Parry, and Breeze, took parts in the devotional exercises. The services were highly interesting. "Save now, O Lord! send now prosperity!"

KISLINGBURY, NORTHAMPTONSHIRE.

On Tuesday, May 15, 1827, Mr. T. W. Wake was ordained Pastor of the Baptist Church at Kislingbury. The Rev. W. Goodrich, of Ravensthorpe, introduced the service with reading and prayer; the Rev. J. Barker stated the nature of a Christian Church and asked the usual questions; the Rev. R. Clarke, of Weston by Weedon, offered the ordination prayer, with the imposition of hands; the Rev. T. Wake, sen. delivered an affectionate and impressive charge, from Rev. ii. 10. (the latter part); the Rev. W. Gray, of Northampton, preached to the Church, from Deut. i. 38. (latter part); and the Rev. J. Wheeler, of Bugbrook, concluded in prayer. The services were very impressive, and the attendance unusually great.

In the evening, the Rev. Mr. Hyatt (Independent), of Northampton, commenced the service by reading and prayer; the Rev. J. Simmons, of Olney, preached from Ps. cii. 16.; and the Rev. R. Clarke, of Long Buckby, concluded in prayer.

LONDON BAPTIST BUILDING FUND.

THIS Society, at their half-yearly meeting, held July 24, 1827, had the gratification to vote, in answer to pressing applications, the sums mentioned below:

| Place. | Expended. | Collected. | Unpaid. | Granted. |
|---|---|---|---|---|
| | £. | £. | £. | £. |
| Crewkerne, Somerset | 801 | 331 | 470 | 80 |
| West Haddon, Northampton ..... | 532 | 374 | 158 | 70 |
| Brecon, South Wales | 800 | 300 | 500 | 80 |
| Swanbourne, Bucks. | 35 | 10 | 25 | 25 |
| Thrapston and Islip, Northampton .... | 420 | 224 | 196 | 60 |
| Heaton, Yorkshire.. | 900 | 392 | 508 | 100 |
| Bardwell, Suffolk .. | 494 | 262 | 232 | 70 |
| Gamlingay, Cambrid. | 572 | 303 | 269 | 70 |
| Blaenavon, Monmth. | 350 | 100 | 250 | 60 |
| Newport, Isle of Wt. | — | — | 600 | 70 |
| Monk's Kirby, Warwick ..... | 160 | 82 | 78 | 40* |

* These columns exhibit the monies the various churches have expended in building, enlarging, or repairing their meeting-houses; the amount of what has been collected; the amount of the debt remaining unpaid; and the last column shews what sums have been granted by the Society. The proportioning support to cases according to their real merits and exigencies, so far as can be ascertained, is no small recommendation of the London Baptist Building Fund. Before the sum to be granted is decided upon, every circumstance affecting the case is impartially examined.

The Society has prospered beyond the hopes of many, and bids fair to put an end, so far as the Baptist Denomination in the metropolis is concerned, to that painful and expensive system, which has been so long, so loudly, and so justly complained of. Co-operation and contributions proportionable to what were formerly devoted to the same object, would effect all that can be desired. A few more Subscribers, and a little increased exertion, would enable the Society not only to grant larger sums, but also to relieve the cases almost immediately upon their application.

A year ago, the Committee of the London Baptist Building Fund addressed a Circular to the Baptist churches in the metropolis, soliciting general countenance and support. This application has not been universally disregarded. The church and congregation under the care of the Rev. J. Upton, sen. made a public collection for this object on the 26th August, amounting to 15*l.* 5*s.* 1*d.*; and have thus set an honourable example to other churches, which it is hoped will be cheerfully and speedily imitated. Such collections might not generally be large, yet they would gratify the poor, by giving them an opportunity to assist, according to their ability, in supporting the Redeemer's cause, and they would also serve to keep the object alive in the recollections of the more wealthy.

J. HARGREAVES, Sec.

*London, Aug.* 27, 1827.

NOTICES.

The next half-yearly meeting of the Auxiliary Missionary Society for part of the Western District, is appointed to be held at Wellington, Somerset, on Tuesday, the 18th of September; when the Rev. Robert Hall, of Bristol, and the Rev. James Hoby, of Weymouth, are expected to preach.

A Public Meeting of the Friends of the Baptist Mission Society will be held at Braintree (Providence permitting) on Tuesday, Sept. 25. The Rev. Mr. Statham, Missionary from Calcutta, and other Ministers are expected to address the Meeting on behalf of the Society.

# MONTHLY REGISTER.

FOREIGN.

The intelligence from the *South American States*, has lately been of a very gloomy cast, and induces a fear that the political affairs of that part of the world are yet far from being settled. But it is gratifying to hear of the progress of enlightened views in religion. The Ecclesiastical Governor of the Archbishopric of Lima has issued an edict, abolishing a great number of the Roman Catholic holidays, and retaining only twelve of the principal, besides Sundays. The edict says that these holidays, instead of being consecrated to divine service, were spent in idleness, vice, and debauchery. A circular issued for the same purpose, by the Governor of the Bishopric of Caseo, uses the following remarkable expressions:—"*Every day in the year ought to be a holy day to us, by avoiding wicked deeds, and by the practice of virtue!*"

We have nothing new to report respecting the political state of *Greece*. A Constitutional Charter lately agreed upon in the National assembly, contains the following important article:—"In Greece every person may freely profess his religion, and obtain equal protection for his particular mode of worship; but the orthodox religion of the Greek Church is the religion of the State." By this is meant, we suppose, that none but members of the Greek Church, can obtain offices under the government: others are tolerated and protected, but excluded from any share in the Administration. Perhaps they copied Great Britain in this particular; but even Britain has yet much to learn on the subject of religious liberty, for *toleration* and *exclusion* are still found in her code.

The contest of parties in *Portugal* and *Spain* continues unabated; at present there is very little prospect of its termination. Intrigues and insurrections are the sum of almost all the intelligence received from those countries.

The re-establishment of the censorship of the press in *France*, was brought about, we doubt not, by the influence of the Popish party, as its effects very plainly show. Nothing tending to expose the priests is allowed to appear in the public papers. Even judicial proceedings and the decisions of juries, affecting them, are suppressed. So true is it that "he that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

A manifesto has been issued by the *Turkish* Government, refusing to accept the mediation of the European Powers, in reference to the Greeks.

DOMESTIC.

The most important part of the news of the month, is the death of Mr. Canning, which took place Aug. 8. This afflictive event, occurring so soon after the elevation of that illustrious individual to the highest post in the administration, is deeply and universally deplored. It is supposed that no material change of measures will result. Lord Goderich is now Prime Minister, and the Duke of Wellington is re-appointed to the office of Commander-in-chief.

The first report of the Committee appointed in the last Session of Parliament, to enquire into the increase of crime has been lately printed. The facts it contains are very distressing. It appears that

In 1806 the committals were 4,346
In 1816 ..... 9,091
In 1826 ..... 16,147

In twenty years, reckoning from 1806 to 1826, the population increased 33 per cent.; but the increase of crime during that period was *three hundred per cent.!* This is a most alarming fact, and calls for the serious consideration of the philanthropist, the Christian, and the Legislature.

Parliament is prorogued to the 25th of October.

# IRISH CHRONICLE,

SEPTEMBER, 1827.

It will be seen by several of the following letters that the Committee have taken means to carry into effect the Resolution of the Annual Meeting, by increasing the numbers of the Readers and Expounders of the Irish Scriptures: they are careful not to employ any person in that department but those who have given evidence of real piety and the gospel. Some of the Roman Catholic Priests, it will be seen, are found to be "the enemies of the Cross of Christ," by destroying all the copies of the word of God, which they can get into their hands.

*To Rev. J. West, from Rev. Josiah Wilson.*

*Boyle, July 17th, 1827.*

I SEND you my letter for the Committee, and the journals of the readers in this District, some of which you will read with pleasure.

If you have any Irish Testaments by you, I will thank you to send me some of both the Roman and Celtic character; if you have none, it will be desirable to procure some as early as you can.

To-morrow, I expect to proceed towards Letterkenny, perhaps I may have occasion to write you from that town; I purpose going on to Derry, but I believe you collected there, and of course I shall not attempt it, unless I can obtain any thing from individuals. I received the notices you sent, which will answer very well.—Yours sincerely, J. WILSON.

*From the Rev. Josiah Wilson, to the Secretaries.*

*Boyle, July 16th, 1827.*

I HAVE pleasure in again stating to you that the prospects around us are of a pleasing character; five or six of our schools are in a depressed state by the violence of opposition, but all the others are succeeding quite equal to my expectations.

I have made no stated inspection since my last, but those that I have casually seen are all well attended, and others that I have heard of, are doing well also; in several of which there is an increase of scholars; and I have had three more applications for schools, one of which is from a clergyman, who says—"I am confident a school is not in any part of Ireland more wanted than here, and also that it would be well attended. This country is so very poor, that I fear it would be impossible to raise any private subscription, and therefore the school would depend on whatever aid your society may be pleased to grant." From the journals of the Readers you will also perceive that the work is going on, and though a few persist in not letting the Readers into their houses, the desire for instruction, and discussing the various topics upon which so much of the Roman Catholic system depends, may still be said to increase; and a gentleman told me last evening, that if you saw two persons walking together in his neighbourhood, you might be certain their conversation was on these subjects. The increasing request for the Scriptures in that district, is also a proof of this inquiring spirit, and there is also a corresponding determination at all risks to read them. I preached in this place last evening to a large congregation, where I was informed there were more Roman Catholics than on any former similar occasion; it is about ten miles from Boyle. And I may here observe, that had we five or six Sabbath evenings in a week, or could I divide myself into so many parts I should have large congregations in each.

I have seen the man mentioned by J. O'Brien, but his knowledge of the Scriptures, is too limited for him to be employed as a Reader; I will, however, keep my eye upon him; he has not altogether "come out" of the corrupt body with which he was connected. But if the committee wish to increase the number of Readers, the best plan is to select men of established character and piety from the school-masters, as their places can be readily filled by teachers. And I can name *two*, who are fully competent; viz. Robert Beaty of the Templehouse school, and John Gallaugher of the Boyle school. The former was one of the earliest teachers employed by the Society, and has maintained an unblemished character ever since, has long given evidence of *decided piety*, and has always been successful in his school. Gallaugher is a member of the Baptist church in Boyle, and has also been correct in his conduct, and attentive to his business.

Should these persons be employed, Beaty would not wish to be removed, but Gallaugher could be placed in any part of my district, or even in Ballina, or any part of that district; but if in Ballina, he would be of great use to brother Briscoe.

I am going this week to Letterkenny to collect for the Society, as Mr. West could not obtain a collection, when there in the spring; but a gentleman who appears to be interested for the Society, has requested I would go to see if any thing can be obtained.—Yours affectionately, J. WILSON.

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*From the Rev. Mr. Briscoe, to the Secretaries.*

*Ballina, July* 21*st*, 1827.

AFTER the lapse of another month, I am happy to inform you that the operations of the Society are still proceeding with increasing interest, though in the face of increasing opposition. The priests are now going from cabin to cabin, and collecting all copies of the Scriptures they meet with, so that as far as they can secure such an issue, our schools are likely soon to be deprived of their books, for in addition to their own enquiries, they have publicly commanded their people from the Altar, to deliver to them all books of every description circulated through the medium of our Society, and others of a similar nature. All this is done, I believe, by order of Dr. M'Heal, the titular bishop, and if something is not done promptly and decidedly on the part of the Society, the schools must cease. I think I mentioned this in a former letter, and at the same time requested the advice and instructions of the committee, but have not yet heard from them.

Since my last I took a journey to Boyle, and spent five or six days with our good Brother Wilson. While there, I preached twice on the Lord's day, gave an exhortation on the Monday evening, and preached again on Thursday evening. I had also an opportunity of commemorating the dying love of our Lord and Master, for the first time since I left Cork. I trust, however, that my next will give you intelligence of the formation of a church in Ballina. This is what I have long wished, and I hope it will soon be accomplished.

During the last month I have preached repeatedly at Kilmacktige, Killala, Mullafary, Easkey and its vicinity, besides my stated labours in Ballina. I am happy to say, that I am in general well attended, and that I am still solicited to occupy occasionally new stations, which I shall cheerfully attempt as soon as possible.

The last Report and the account of the Annual Meeting were truly encouraging. Why should we even for a single moment yield to despondency? The silver and the gold, are they not the Lord's? Has he not the hearts of all men at his disposal? Is it not his cause we are engaged in? I am persuaded it is, and this persuasion induces the conviction that he will provide the means for the continuance of its operation through the medium of the Society. Yes, the Lord will provide, "If the work be done, and modestly and faithfully reported, money will come."

In consequence of a letter from Mr. West, I have been on the enquiry for more Scripture readers. I have been down in the neighbourhood of Easkey for several days examining applicants for this employment. At present I have appointed only one more Sabbath reader. Samuel Browne, formerly a Sabbath reader, I recommend as a general reader, and inspector of the schools. I hope their number may soon be increased.

The present state of the Society's affairs calls upon us to thank God and take courage. Let us do so, for in due season we shall reap if we faint not. With best wishes for you and yours, I remain,—Yours affectionately, JOHN PAUL BRISCOE.

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*To the Secretaries of the Baptist Irish Society.*

*Kilfera, July* 16*th*, 1827.

I ADDRESS you from one of the South-western points of Ireland, about sixty miles from Limerick, where I am come to visit the Society's Irish School, and to enquire into the labours and usefulness of John Nash, one of the Society's Irish Schoolmasters and readers, which is most satisfactory; though I have not been able since I came (the day before yesterday) to visit the school, my time having been occupied in hearing numbers of persons and children who came to me to read the Irish Scriptures, and ask questions. The house where I lodge was crowded with them yesterday, being Lord's day, for several hours; their devotional attention was very great, and praised the Lord for the gracious and wonderful things they heard and read from his holy word, and which they say they never knew nor heard of before the Society sent them the word of life. John Nash read several chapters of the word of God, and made occasional important remarks, and I trust I laboured to the utmost of my power to impress the contents and importance of what was read and said upon their minds, which appeared to greatly affect them, speaking the truth in love. There was one great popish advocate present, who introduced and endeavoured to support his opinions with considerable ability. I was very glad that he introduced them, as it gave me a fine opportunity of overthrowing them without offence to the people who were present; shewing their great danger, and enlarging and insisting on the belief and reception of the truth, which I pointed out to them from

the Irish Scriptures, to the acknowledged satisfaction of all present, who I was since informed, "declared they would rather than all they had in the world, that their priest preached such things to them, then their hearts would be opened, and their souls saved." One of several others who came to me this day, is in great trouble about his soul, fearing he should die in his sins, wished to receive the religion of the word of God, and to devote his whole life to the study of the Scriptures. I encouraged and instructed him: John Nash taught him to read the Irish. I like him very much, he appears to possess so much honesty and sincerity, and has a good character. I intend to encourage him as a Sabbath and evening reader; this I have not yet mentioned to him, neither has he to me. There is also another well disposed man in this neighbourhood, who reads the Irish Scriptures very generally to great numbers; I think it would be well to encourage him by enabling him to devote more of his time to them. John Nash taught him to read the Irish Scriptures; it would delight you to hear the little children read them. Here are tens and tens and tens of thousands in the most awful and degrading darkness; here is work for twenty Societies. What a mercy that our Society sent the word of life, light and salvation to these dark regions, or else they might have all still remained the slaves and dupes of superstition and delusion.

W. THOMAS.

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*From Mr. William Moore.*

*Templehouse, July* 11, 1827.

AFTER, I may say, long silence, it is time I should make some amends. I had to omit one journal, and at that time I never expected to write another. But my Heavenly Father has seen otherwise. My affliction, or rather chastisement, was not attended with bodily pain, though so tedious and lingering that I had little hopes of recovery. But I have been reserved to see what I never expected to take place in my day. As soon as I got any strength, I was quite uneasy concerning some that were on the inquiry, others halting between two opinions, and others who had been completely cured of popery, but were not able to withstand the attacks of their enemies. The latter class I was most uneasy about, and although very weak, I determined to lose no time. But, to my surprise, I found affairs had taken another turn; for when I went off I left Satan an angel of darkness, but at my return, found him changed into an angel of light. That I may be clearly understood, you know from the instant the first attempt to circulate the Scriptures was made, every stratagem was tried, every persecution urged, and curse pronounced, against all who should read, hear, or handle the Scriptures. But the scene was quite changed: every one was encouraged by the priests to read them as they explained and wilfully wrested them; so that I had much to do, and have yet, to enable the readers and believers in any degree to withstand them. This may seem strange, but it is the case. I will give an instance of the plan:—A fellow will come, bringing a Testament with passages marked. He will challenge his opponent thus:—You say stations are not appointed in the Testament? I do. And why did Jesus perform a station? the answer is, He never did. Immediately he opens to his marked passage—When the Lord Jesus was led to the wilderness to be tempted. Boastingly, he then asks, Was not that performing a painful station? Then he and the deluded cry out Victory! before the other can answer, if he was even able to answer; but the charge coming so unexpectedly, they are thunderstruck, as it is a passage that I believe was never before brought to prove stations to wells and lakes. Another passage, which is rather laughable, though painful, 2 Pet. ii. 21. "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered to them;" they add, "by the priest," and say that this passage is only applicable to the turncoats. Various other passages, particularly the 6th of John, are equally misused. From what is passing among ministers and priests, men, women, and boys, in every direction, there is such a flame kindled for and against the truth, that it is actually hard to steer. However, through them all I am getting on. Never, from the first day I commenced, had I so many pressing calls, but every faculty of my frame was so weakened in my illness, and particularly my voice, that it oppresses me greatly to read or speak much.

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*To the Rev. Mr. Wilson.*

I COMMENCED this month's labour in Erris, on the 8th of June last; 9th, on the bridge of Boyle; 10th, on my way to Ardcarney and in Ardcarney; 11th, in Easkey, where I met with Coulan, who can read the Irish, who accompanied me to the Deerpark, and whose mind seemed prepared to receive the Gospel. I lectured and exhorted him on that subject, and I trust with some success. Same day in Terence O'Brien's, teaching him to read the Irish Scriptures; 12th, in Boyle shambles, where I read the Irish Scriptures, and lectured on the absurdity and deceivableness of purgatory; they did not seem to be offended; 13th, in John O'Brien's, of Deerpark; 14th, in Edward Stenson's, where I read and lectured Dillon, the carpenter, and others, on the truths of the Gospel; 15th, in Hugh Hog's, where I was employed in instructing him and Tim

Feely to read the Irish Scriptures; 16th, in said Hog's, employed in like manner; 17th, in Pat M'Candrew's, of Ardcarney; same day in Charles M'Glone's, who lay confined with a sore leg, and had his Bible and Irish Testament, comparing the one with the other; he and the M'Gloughlins gave much heed to the Gospel: same day in Lacky Greaghan's and Terence O'Brien's, where great attention was given to the reading and exposition of the Irish Scriptures; 18th, in Mr. Ross's school, where I read and lectured on the Irish Scriptures; same day in Pat M'Cormack's, who has a Douay Testament, where, after reading some chapters in the Irish Testament and many passages in the Douay, I endeavoured to impress on their minds the mischief of popery, and that the Saviour is the way, the truth, and the life, the narrow gate and the door of the sheepfold, whereby to enter; 19th, in Terence O'Brien's; same day in John Gallagher's school; 20th, in Arthur M'Cullagh's, teaching him, Hugh Hog, and Tim Feely, to read the Irish Scriptures; same day in Michael M'Gloughlin's; they seemed rejoiced to hear the Gospel in their own tongue, and prayed for the preservation of my health and future happiness: 21st, in Charles M'Glone's, where I read many chapters of the Irish Testament, exhorted his family, the Finns, and the M'Gloughlins, to repent and believe the Gospel; they heard me with much attention: 22d, teaching Hugh Hog, Arthur M'Cullagh, and Tim Feely; same day in John Fanning's, on the Green, where Mrs. Callaghan remarked, that it was more feeling to hear the Irish Scriptures read and explained than the English, and all told me that they were much obliged to me for my visit; 23d, in said Fanning's again, they said I was the best Irish reader they ever heard; 24th, in Terence O'Brien's; same day exhorted the Fannings to believe the Gospel: 25th, teaching Terence O'Brien, Hugh Hog, and Arthur M'Cullagh; and in O'Brien's house, same day, explained appropriate passages, leading to a knowledge of the Gospel; 26th, employed in teaching Irish Scriptures; 27th, in John O'Brien's, of the Deerpark: 28th, teaching to read Irish Scriptures; 29th, the same, and read and exhorted in Thomas Mulloney's; 30th, teaching Irish; 1st of July, read, lectured, and exhorted twice on the Green, in Terence O'Brien's house, on that day, as I found my feeble labours useful to this man and his family, who was a great bigot, but willing to receive instruction; and now I hope, from the profession and the promises that he and his family have made, that they are all perfectly cured of the errors of popery, and are inclined to lead new lives, and walk according to the Scriptures: 2d, teaching Irish Scriptures: 3d, inspected Currin's school, read, lectured, and exhorted, and had much discussion concerning the Gospel and the errors of popery, in Farrel Moran's, of Drumshanbo, who seemed to give his approbation to every line of holy writ; the 4th, inspected Muloy's school, and read in Lacky O'Neal's, accompanied by Farrel Moran; 5th, teaching Irish Scriptures; 6th, in Arthur M'Cullagh's; 7th, in Denis Mahon's; 8th, in James Cregg's; 9th, in John Finn's, where I lectured the M'Gloughlins; 10th and 11th, in Terence O'Brien's and in M'Gloughlin's house, who by these simple means has quitted the mass, and has no further connexion with priests, either himself or any of his family. I have known the said M'Gloughlin's wife, thirty years ago, wearing a scapula, ring-beads and cord, with every other emblem of superstition, and going far and near to perform stations; but now I see herself and her daughters attend all the religious meetings in this town, and openly professing the Protestant religion, in spite of all opposition.

JOHN O'BRIEN.

## CONTRIBUTIONS.

| | | | | | | |
|---|---|---|---|---|---|---|
| Per Mr. Wm. Collins, Oxford-st. annual subscription | | | | £1 | 1 | 0 |
| Per Rev. Mr. Griffin, donation from a friend | | | | 2 | 0 | 0 |
| Per Mr. Marshall, Keppell-st. Auxiliary | | | | 14 | 9 | 0 |
| *Per Rev. Mr. Phillips.* | | | | | | |
| Collected at the South East Association, held at Trosnant, June 6th | 16 | 4 | 3 | | | |
| Penygarn Collection | 2 | 7 | 0 | | | |
| Mr. T. Hopkins, Cardiff | 0 | 10 | 0 | | | |
| Ponthier, Zion Chapel, 1*d.* week society | 2 | 2 | 0 | | | |
| J. Jenkins, Esq. | 1 | 1 | 0 | | | |
| W. Jenkins, Esq. | 1 | 1 | 0 | | | |
| Mrs. C. Jenkins | 1 | 1 | 0 | | | |
| | | | | 24 | 6 | 3 |
| Per Mr. Ivimey | | | | 3 | 15 | 6 |
| Per Rev. Mr. Rudd, Devonport, Juvenile Society | | | | 5 | 0 | 0 |
| Per Mr. Gate, Sandhurst | | | | 3 | 1 | 0 |
| Per Mr. Wright | | | | 30 | 2 | 0 |
| Martha Hart, Latchford | | | | 5 | 0 | 0 |
| Per Rev. Mr. Davis | | | | 50 | 0 | 0 |
| R. H. G. of Tring | | | | 0 | 10 | 0 |
| W. J. T. Tring | | | | 0 | 10 | 0 |
| Irish School, J. Coward, Homerton | | | | 0 | 10 | 0 |
| Int. per Mr. Lewis | | | | 7 | 10 | 0 |
| Per Mr. Davis | | | | 22 | 13 | 6 |
| Per J. B. Wilson, for Tracts | | | | 10 | 0 | 0 |
| From Truro. Per Rev. E. Clarke. | | | | 2 | 4 | 0 |
| —— Grampound ....do | | | | 1 | 2 | 0 |

*Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard, 16, Thornhaugh-Street*

# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

Having just received the Sixth Annual Report of the Female Schools under the direction of our Missionaries at Calcutta, we publish it entire, for the information of that large class of our readers, who are so deeply interested in this good work. Should any friends discover, on examining the list, that the names of places do not appear as attached to schools, from which contributions have been sent with that view, it is probable that such schools may be found in the list of those superintended by the Missionaries at Serampore, to whom a moiety of the sums raised for the object has been sent. It is not improbable that, owing to the confusion incident on this arrangement, one or more may not yet have been established, for which remittances have been made.—Should this prove to be the case, a line to the Secretary will be esteemed; or the ladies interested may find a pleasure in writing direct to Mrs. W.H. Pearce, Circular Road, Calcutta.

In presenting to their kind supporters and to the public the Sixth Annual Report of their exertions in Native Female Education, the Calcutta Baptist Missionaries are privileged to do it with unabated satisfaction; and while they desire to express their gratitude to those benevolent friends whose liberality from year to year replenishes their funds, they would thankfully acknowledge the goodness of that gracious Being, who has smiled on their continued efforts, and given them evident tokens of his approbation. They conceive that a brief account of each school, though necessarily uniform, will be acceptable to its immediate supporters, and therefore proceed to relate the progress and present state of the various seminaries under their superintendence.

CALCUTTA.

The *Juvenile* School, the first established for the instruction of Native Heathen Females in Bengal, contains 19 pupils. This school continues to give very great satisfaction; and though its number has been somewhat reduced during the year, the superintendent remarks, that the improvement of the children does the schoolmistress great credit. The elder pupils have become well acquainted with the Gospel of Luke, and Henry and his Bearer, during the year; and can read, write, and spell very correctly, and cipher with tolerable ease: a few also know a little of Geography and plain sewing. One of the pupils named Comul, is deserving high commendation. She has solicited permission to become a schoolmistress, and is well qualified for the employment: as she is yet young, however, and the mistress of the school is becoming infirm, it has been deemed advisable for Comul to remain with her at present as an assistant.

During the past year, the *Salem* School, situated in Hintalee, has varied in number from 15 to 25. There are now 19 on its list, whose general conduct and improvement give much satisfaction. Several have read the Gospel of Luke, and Henry and his Bearer, during the year; repeat by heart two Catechisms; have spelt a considerable part of Jetter's Spelling Book, and can sew

very neatly. Those less advanced, have read the Parables and Miracles with a commentary, and can repeat Pearson's catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

The *Birmingham* School has experienced very great fluctuation since the date of the last Report. During the former part of the year, the prospect was very cheering: 31 pupils ranked on its list, the master gave great satisfaction, and the improvement of the children was considerable. In July the regular master was absent, partly through indisposition, and partly in consequence of the self-immolation of his sister on the funeral pile of her husband. By the death of both, some property was left, which was claimed by the schoolmaster and another. This gave rise to a lawsuit, which long detained the former from his duty. As it was found upon enquiry, however, that he had not apparently been an encourager of this horrid rite in the case of his sister, it did not appear necessary, as it otherwise would have been, to discharge him from his situation; and it was hoped, that when he again took charge of the school, the improvement of the children would have been as evident as before. In this expectation, however, your missionaries have been disappointed. When he again earnestly requested to be reinstated in his employment, his desire was complied with; but his character and conduct are so entirely changed by the property he has acquired, that he has not only ceased to care for the school himself, but prevents any other person from taking charge of it in his stead. The Missionaries, finding this the case, and knowing by experience that with their views opposed by the former master, no school can prosper under a new one, have been reluctantly constrained to abandon the attempt of re-establishing the school in its former site. As, however, there are other schools near, it is hoped that the children formerly attached to the *Birmingham* School will avail themselves of the means of instruction within their reach: and the missionaries trust, ere the present year revolves, to have under their superintendence, in some favourable situation, another flourishing school designated as above.

In the *Glasgow* School, situated at Cossipore, there are twenty pupils, three of them in the first class, and one in the third, who give much satisfaction to the superintendent. The rest are learning in the Spelling Book, and in Mother and Daughter.

There are twenty-four scholars on the list of the *Maze Pond* School, which is situated at Barnagore. The improvement of the children, however, the Missionaries regret to state, is not so gratifying as that of the pupils in some other schools.

The same remark is applicable to the first *Leeds* School, situated in Loll Bazar where the attendance is extremely fluctuating. About eighteen stand on its list.

The *Broadmead* School, near Chitpore, contains thirty pupils, the generality of whom are making pleasing progress in reading, spelling, writing, &c. The master is very active and attentive, and apparently much interested in the increase and progress of his pupils.

The *Monmouthshire* School has about 22 pupils attached to it. The master, though too infirm to be very active, is steady, and always at his post, and the regularity of the children in their attendance is consequently greater than usual. Many can read, spell, and repeat the catechisms usually taught; and several sew very neatly.

The *Whitchurch Family* School, situated at Cossipore, has 30 pupils on its list, who are making gradual improvement, under a master who is active, and generally attentive to his duties.

The progress of the pupils in the *Nailsworth* School, 17 in number, is very gratifying, considering the short time it has been established.

The school denominated the *Newcastle* and *Potteries School* has been, during the year, necessarily, though reluctantly discontinued. The attendance of the children was effectually prevented by the opposition of a Sircar, who had formerly been employed as master, but discharged on account of his incompetency; and at present no promising situation has been found to establish another bearing this name.

The pupils of the second *Leeds* School, situated at Shealdah, were children belonging to the most dissipated class of Hindoos; and as they procured their subsistence by begging, they were always absent on festivals. There were only three, indeed, who gave any satisfaction, and we felt we were not justified in incurring the expence of a separate school for their benefit: this therefore was relinquished in May.

The number of children in the *Cheltenham* School, situated at Hintalee, has been considerably reduced, owing to constant sickness among the pupils. The situation is low and jungly, and consequently unhealthy; and it is therefore contemplated soon to remove the school to a more healthy and populous neighbourhood.

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and the *New York* Schools.

The *Philadelphia* School, situated a little beyond Doorgapore, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York* School, situated at Coriya, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago: yet four pupils have learned the whole of Pearson's Spelling Book, and most of Mother and Daughter, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *public reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education, and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the controul of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

In July last, one little girl, named Piyaree, was received as a first pupil. She is the daughter of Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning Pearson's catechism.

With regard to this Asylum, it was further resolved, as was partly mentioned in the last Report, that any person in Europe, America, or India, who shall subscribe for the support of any child in the institution the sum of £5, 24 Dollars, or 50 Rs. annually, shall be entitled to have the child thus supported, called by any name he or she may direct. We doubt not that many benevolent individuals will be happy to avail themselves of an opportunity of thus relieving at once the temporal and spiritual wants of some destitute object of their compassion.

On the 16th January, a public examination of the schools was held at the Baptist Mission Press. It was attended by many of the most active friends of Native Female Education, of various denominations; and was conducted by Messrs. W. Carey, Ray, and W. H. Pearce, with other Missionaries. About 80 children, being as many as could be conveniently examined in the time allotted for that purpose, were assembled; and arranged in five classes, according to their proficiency, from those acquainted only with the alphabet and its combinations, to those who could read, and readily explain the meaning of any book presented to them. In the course of the examination, the lower classes read in easy books very correctly, repeated the whole of the conversations between Mother and Daughter, and Watts's or Pearson's Catechism, and readily answered any questions as to the meaning proposed by the gentlemen who examined them. The higher classes, in addition to these exercises, read various parts, as directed, in the Gospel of Luke, Henry and his Bearer, and the Parables and Miracles of Christ, with a commentary, and promptly answered all enquiries as to the meaning. All were examined in one of the Spelling-books used by the Society; and those most advanced exhibited specimens of their writing and needlework, and readily pointed out any places mentioned on the map of the world.

Throughout the whole, the children acquitted themselves in a manner that excited the surprize and satisfaction of all assembled; and the scene throughout was well calculated to produce, in the mind of every well-wisher to the cause of Native Female Education, the strongest emotions of pleasure and encouragement.

In giving an account of the Schools, it is necessary to add, that during the past year we have had to regret the loss of the

services of our former superintendent (Mrs. Sutton) whose arrangements have removed her to a distant sphere. We entertain the highest sense of her past able and unremitted services, and feel assured that her exertions, though lost to Calcutta, will still be devoted to the great object of Native Female Education. Her place has been supplied by Mrs. W. H. Pearce, who with equal activity and success, has carried on Mrs. Sutton's labours since her departure from Calcutta in June.

It will be seen by the above statement, that, as at the date of the last Report, there are 13 schools under our care in Calcutta and its neighbourhood. When it is considered that the two most distant schools are eight miles apart from each other, it will be readily acknowledged that this number furnished a sufficiency of employment for one superintendant; and it hardly seemed adviseable to increase the number of schools, until more superintending aid could be secured. We are now happy to state, that this object has been attained, and that Mrs. Yates * who is eminently qualified, by an anxious desire to promote the good of the children, and by an idiomatic knowledge of the Bengalee language, has consented to devote her time and talents, in conjunction with Mrs. Pearce, to this arduous labour of love.

It is now proposed considerably to increase the number of Schools under the care of these Ladies, and to form them into *two* divisions, one to the North, including the schools in the neighbourhood of Doorgapore; and the other to the East, including those in Hintalee, and the vicinity of the new Baptist Missionary premises on the Circular Road.

## CUTWA.

At this station female education presents a brighter aspect than it has ever done, and the hopes of our Superintendant there are quite encouraged.

The school she has long had, denominated the *Deakin* School, does not much increase in number, but the improvement of the children in every respect satisfactory. One of them some time ago was removed to Burdwan, where she has been of great use in assisting to form another female school.

In the course of the last year, Mrs. Carey has commenced another school, called the *Liverpool* School, which is placed under an active attentive master, and bids fair to be of great benefit. There are about 30 children on its list, and their improvement is very satisfactory.

In reviewing their exertions during the past year, your Missionaries, while they acknowledge and lament over the numerous impediments which lie in the way of female education, are by no means discouraged, or led to doubt the ultimate success of their labours: enough has already appeared to convince them, that they shall reap if they faint not; and that every obstacle, if boldly and patiently met, will eventually vanish. To them it appears, that the success which has already attended their labours is beyond what could rationally have been expected, when Female Education first commenced in this country. When it is recollected, that such a practice is an innovation upon a system which has been rendered venerable by antiquity, and to which all seem enthusiastically attached,—that it is a complete change in the habits of a people, who, like the laws of the Medes and Persians, do not alter—and that it has been effected chiefly among those whose parents were least able to judge of the advantages that would accrue therefrom, and by no other means than moral suasion: so far from there being any occasion of discouragement, your Missionaries conceive that it is the duty of the friends of this Society to "thank God, and take courage."

But perhaps some may be anxious to see the fruit of their labours. All the fruit that ought to be expected, is to be seen. Many of the children can read, write, cypher, and sew: what more is to be expected of them? Some persons, perhaps, expect to hear of conversions to God among these children; but such expectations are rather the offspring of an impatient spirit, than of a mind whose judgment is formed from a knowledge of the condition of Hindoo children, and of the religious conduct of children in Christian countries. How seldom is it that we can pronounce with confidence respecting the conversion of children, who have had all the advantages of a religious education! Much less, then, can we expect to hear of the conversion of children who are necessarily so little under the care of a Christian lady, and before whose eyes so bad an example is constantly exhibited as a Hindoo family is known to present. But your Missionaries are happy in being able to advert to the fact, that the principles of the Christian religion are implanted in the minds of the children, by means of the Catechisms which they learn, and the Gospels and other books which they read; and hence they can safely say, that all these girls are wiser than many millions of Hindoos of adult age, who have yet to learn the nature and character of the God who made them. In this there is a foundation laid in the mind, that will prove of immense advantage to the individual, whose lot it may be to in-

* The eldest daughter of the late Mr. Grant, one of the early Missionaries of the Baptist Society.

struct them afterwards, when arrived at the age of maturity. The importance of this foundation every Missionary feels, who has had much to do with the depraved inhabitants of this country. And if after the children have left the school, they should meet with no living Christian instructor, yet those new and correct ideas respecting God, being entirely at variance with the degraded notions of the multitude, will frequently lead them to reflect, and from thence to investigate that holy book, which through the instrumentality of your exertions they have been taught to read. Your Missionaries therefore, while they do not expect to hear of general conversions to God among this people while children, do yet confidently indulge the hope, that when the time of reflection shall come, instances of this will not be wanting.

As another instance of success beyond what could have been so early expected, the Missionaries would advert to the case of the girl Comul, before mentioned, who is already qualified (age only excepted) to take charge of a school, and is desirous of doing so. This we conceive to be as the dawning of brighter days on Female Education, since it is the introduction of a new, and infinitely more effective set of teachers than those who are now of necessity employed in the schools. Through the instrumentality of well-instructed females, whose number every successive year will increase, and the new sentiments, both with regard to religious, and domestic, and social habits, which every child educated by your bounty, when it becomes a parent, will instil into the minds of her family, the Missionaries venture to predict, that if these efforts be persevered in, the cause of Female Education will in a few years be making rapid advances, of which it is now impossible to conceive. With these sentiments your Missionaries would close their remarks, praying, that the blessing of God may enable the friends of Hindoo Females to realize all that their hopes so confidently anticipate.

## HOME PROCEEDINGS.

### DESIGNATION OF A MISSIONARY.

Notwithstanding the present uncertainty which hangs over our Mission in Jamaica, the prospects in that island are so inviting, and the calls for help so importunate, that the Committee have felt themselves justified, humbly relying on Him whose cause they are engaged in promoting, in sending out another missionary into that extensive field.

The Rev. Joseph Burton, late pastor of the church at Canterbury, was designated to this important work on Monday evening, June 25. The Scriptures were read, and prayer was offered at the commencement of the service, by the Rev. Edmund Clarke of Truro; after which the Rev. Thomas Middleditch of Biggleswade, made some remarks in reference to the design of the service, and requested Mr. Burton to assign the reasons why he preferred devoting himself to the service of the gospel abroad, rather than continuing to exercise the Christian ministry at home. To this enquiry Mr. Burton returned a full and interesting reply, at the close of which the Rev. Samuel Nicholson of Plymouth, commended him to the divine protection by prayer. An exhortation was then addressed to Mr. Burton by the Rev. John Birt of Manchester, founded on Acts xv. 26. *Men who have hazarded their lives for the name of our Lord Jesus Christ;* and the service was closed in prayer by the Rev. William Hawkins.

Mr. and Mrs. Burton left London in the same week for Liverpool, where a free passage was kindly secured for them in the William, Capt. Jamieson, a vessel belonging to our generous and tried friends, Messrs. G. F. Augas and Co. His ultimate destination is Port Maria and Annotta Bay, though it is not improbable that circumstances may render it desirable for him to remain at Kingston for a season.

### CORNWALL.

THE Seventh Anniversary of the Auxiliary in this county was held in the month of July, when Dr. Steadman, of Bradford, and Mr. Griffin, of London, very kindly afforded their services, as a deputation from the Parent Society, and advocated its claims with their well-known zeal and ability. Public meetings of the Associations of which this Auxiliary is composed were held at Falmouth on the 16th, Truro 17th, Redruth, 19th, Penzance 23d, and Helston 24th.—Nineteen Sermons were preached on behalf of the Mission; nine by Dr. Steadman, at Truro, Grampound, Falmouth, Penryn, (where

the Independent chapel was again granted for the occasion,) Redruth, Chacewater, and Penzance: eight by Mr. Griffin, at Falmouth, Flushing, Truro, Redruth, St. Day, and Helston: and two by Mr. Coombs of Bristol, at Helston and Redruth.

The annual meeting of the County Auxiliary Society was held at Helston, on the 24th July, in connection with that of the branch Association there established. The Chair was obligingly occupied by Joseph Hawkey, Esq. After the business of the Helston Association had been attended to, the Secretary read the seventh Report, which announced an increase in the receipts of the Society during the last year, the formation of a Sunday School Missionary Association in connection with the Truro branch, and the union of the second Baptist church at Penzance with the Association which has long existed in that town. The resolutions were moved and seconded by brethren Clarke and Acworth, Steadman and Shoveller, Webb (Methodist) and Griffin, Dore and Lane.

The visit of Dr. Steadman and Mr. Griffin excited great interest. The former, at the solicitation of the Baptist Missionary Society, preached throughout the county in company with Mr. Saffery, in 1796, and again, in company with Mr. Franklin, in 1797; the latter was for several years prior to his removal to London, the pastor of the church at Falmouth. The missionary labours of the one, and the stated ministry of the other, were remembered with pleasure by many, who rejoiced in the opportunity of seeing and hearing again those from whom they had formerly derived much profit and delight. All the services of this Anniversary have been well attended—the annual meetings crowded. The collections have exceeded those of the former year, and a most lively interest has prevailed in favour of the great work in which the Society is engaged. E. C.

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*Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1827, not including individual Subscriptions.*

FOR THE MISSION.

| | £ | s. | d. |
|---|---|---|---|
| Birmingham Auxiliary Society, by Mr. Thomas King, viz.— | | | |
| Birmingham, Collections at Public Meeting, &c. | 55 | 19 | 0 |
| Sundry Subscriptions | 8 | 8 | 0 |
| Cannon-street, Collections, Subscrip. and Donations.. | 207 | 15 | 6 |
| Bond-street, Do. Do. | 128 | 12 | 4 |
| Newhall-street, Do. Do. | 39 | 4 | 9 |
| | 440 | 1 | 7 |
| Arley Hall, by Mr. Mowbray | 4 | 15 | 0 |
| Bilston, Penny Society, by Mr. Barber | 9 | 16 | 4 |
| Bromsgrove, Collection and Penny Society | 20 | 4 | 6 |
| Burton-on-Trent, Penny Society | 4 | 11 | 7 |
| Coseley, Do. and Collection | 30 | 14 | 10 |
| Coventry, Do. Collection and Subscriptions.. | 85 | 12 | 4 |
| Kenilworth, Penny Society, &c. | 3 | 6 | 0 |
| Wyken, Auxiliary Society | 1 | 2 | 8 |
| Exhall, Do. | 0 | 12 | 0 |
| Attleborough, Subscriptions | 0 | 15 | 0 |
| Berkeswell, Do. | 1 | 1 | 0 |
| Leamington, Do. | 1 | 5 | 0 |
| Warwick, Do. | 2 | 6 | 0 |
| Southam, Auxiliary Society | 1 | 0 | 0 |
| Cradley, Collection, Penny Society, &c. | 19 | 10 | 2 |
| Dudley, Do. Do. | 13 | 0 | 6 |

| Birmingham Auxiliary — *continued.* | | | | £ | s. | d. |
|---|---|---|---|---|---|---|
| Henley-in-Arden, Penny Society | | | | 0 | 18 | 6 |
| Kidderminster, Collections and Subscriptions | | | | 12 | 14 | 7 |
| Netherton, Do. Do. | | | | 14 | 16 | 3 |
| Tamworth, Friends at | | | | 1 | 0 | 0 |
| Tewkesbury, Collection and Subscriptions | | | | 68 | 6 | 0 |
| Willenhall, Penny Society | | | | 8 | 13 | 0 |
| For Montego Bay: | | | | | | |
| Birmingham | 62 | 11 | 6 | | | |
| Kidderminster | 2 | 8 | 6 | | | |
| | | | | 65 | 0 | 0 |
| Error in last year's account | | | | 0 | 8 | 2 |
| | | | | 811 | 11 | 0 |
| Previously acknowledged, and sundry Expences | | | | 234 | 17 | 0 |
| | | | | | | 576 14 0 |
| Sherborne, Subscriptions, by B. Chandler, Esq. | | | | | | 5 5 0 |
| Clipston, Penny Week Society | | | | 3 | 0 | 0 |
| Additional, by Mr. N. Buswell | | | | 1 | 1 | 0 |
| Mr. Sims, Hothorpe | | | | 2 | 2 | 0 |
| Mr. Burdett, Naseby | | | | 1 | 1 | 0 |
| Penny Week Society at Naseby, by Mr. John Burdett | | | | 3 | 3 | 6 |
| Additional, by ditto | | | | 3 | 0 | 0 |
| Collection, after Sermons preached by Rev. E. Carey | | | | 20 | 0 | 0 |
| | | | | | | 33 7 6 |
| Buckingham, Young Ladies at Mrs. Hinton's Seminary, by Rev. J. Hinton, Oxford | | | | | | 2 0 0 |
| Hemel Hempsted, Missionary Association, by Mr. Howard | | | | | | 12 4 6 |
| Beckington, Collection, by Rev. J. S. Bunce | | | | | | 3 12 6 |
| Lincoln, collected by Miss Wright and other Friends | | | | | | 6 16 7 |
| Hailsham, Auxiliary Society, by Mr. Davies | | | | | | 20 0 0 |
| North East Cambridgeshire Society, half Collec. at the Formation at Soham | | | | | | 3 8 6 |
| Soham, Collection and Subscriptions, by Rev. J. Reynolds | | | | | | 6 14 10 |
| Colchester, Auxiliary Society, by Mr. Patmore | | | | | | 12 19 4 |
| Carlton-le-Moorland, Subscriptions, by Rev. W. H. Newman | | | | | | 15 0 0 |
| Wellington (Shropshire), Collection, &c. by Mr. Ellis | | | | 17 | 0 | 0 |
| Lawley Bank | | | | 3 | 0 | 0 |
| | | | | | | 20 0 0 |
| Shrewsbury, Collection, by Messrs. Carey and Statham | | | | | | 15 10 0 |
| Bradford, Wilts. Subscriptions and Collections, by Rev. J. Rodway | | | | | | 25 17 6 |
| Chester, Subscriptions, by Mrs. London | | | | | | 3 0 0 |
| Haddington (North Britain), Sundries, by Mr. W. Hunter | | | | | | 16 16 0 |
| Clapham, Society in aid of Missions, by Rev. G. Browne | | | | | | 20 0 0 |
| Liverpool, Friend, by Rev. Eustace Carey | | | | | | 20 0 0 |
| Mrs. Holmes, Hill Top, Warrington, by Rev. M. Fisher | | | | | | 5 0 0 |

Collections, &c. in Suffolk, by the Rev. Messrs. Birt, Elven, and Cowell.

| | | | |
|---|---|---|---|
| Aldringham, Collection at | 1 | 17 | 10 |
| Aldeburgh, Collection | 0 | 16 | 1½ |
| Barton Mills, Collection at Mr. Sander's | 1 | 1 | 6 |
| Barford, Mr. Lucky | 0 | 10 | 0 |
| Beccles, Collection at Baptist Meeting | 2 | 5 | 6 |
| Bilderston, Collection at Mr. Hoddy's | 1 | 11 | 7½ |
| Bury St. Edmund's, Collected at Mr. Elven's | 13 | 0 | 0 |
| Capel, Mrs. Everett, 2 years | 2 | 0 | 0 |
| Diss, Collection at Mr. Ward's | 1 | 8 | 1½ |
| Ditto, at Mr, Paine's | 5 | 8 | 3 |
| Eye, Collection at Mr. Kean's | 2 | 1 | 0 |
| Subscription by the Ladies | 2 | 3 | 6 |
| Grundisburgh, Collection | 4 | 5 | 8 |
| Halesworth, Collection at Baptist Meeting | 2 | 14 | 0 |
| Horham, Collection | 1 | 1 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Ipswich : | | | |
| Bayley, Mr. G. | 1 | 1 | 0 |
| Bayley, Mr. J. | 1 | 1 | 0 |
| Collected by Mrs. Lacy and Mrs. Pollard | 3 | 0 | 0 |
| Do. by Miss Christopherson | 2 | 16 | 0 |
| Do. by Miss Urania Sibly | 4 | 0 | 0 |
| Do. by Mr. G. Christopherson | 4 | 17 | 4 |
| Collection at Stoke Meeting | 10 | 11 | 0 |
| Cowell, Mr. S. H. | 1 | 1 | 0 |
| Cowell, Mr. C. | 1 | 1 | 0 |
| Harwood, Mr. | 1 | 1 | 0 |
| Julian, Rev. J. 2 years | 2 | 2 | 0 |
| Jacobs, Mrs. | 0 | 2 | 6 |
| Lacy, Mr. R. | 1 | 1 | 0 |
| Notcutt, Mr. John | 1 | 1 | 0 |
| Osborne, Mr. | 1 | 1 | 0 |
| Pollard, Mr. W. | 1 | 0 | 0 |
| Ranson, Mr. R. G. | 1 | 0 | 0 |
| Ridley, Mr. J. | 1 | 1 | 0 |
| Ridley, Mr. H. | 1 | 1 | 0 |
| Thompson, Mr. R. | 0 | 10 | 0 |
| Thompson, Mrs. | 0 | 10 | 0 |
| Williams, Dr. | 1 | 1 | 0 |
| Leiston, Missionary Box | 1 | 15 | 0 |
| Otley, Collection at Rev. J. Cole's | 7 | 6 | 4½ |
| Rattlesden, Collection | 4 | 0 | 0 |
| Stoke Ash, Collected at Mr. Cooper's | 3 | 0 | 0 |
| Stowmarket, Miss Cobbold's School | 1 | 1 | 0 |
| Collected at Monthly Prayer Meeting | 7 | 13 | 8 |
| Collection at Mr. Gooch's | 3 | 12 | 2½ |
| Stradbrook, Collection | 6 | 3 | 6½ |
| Mr. John Harby | 1 | 1 | 0 |
| Sutton, Collection at Rev. S. Squirrel's | 3 | 1 | 2½ |
| Tattingstone, Rev. Mr. Bull | 1 | 1 | 0 |
| Walton, Collection at Mr. Cowell's | 5 | 0 | 6 |
| Rev. Mr. Cowell | 1 | 1 | 0 |
| Wattisham, Collection at Rev. Mr. Reynold's | 1 | 2 | 1½ |
| West Row, Collection at Mr. Ellington's | 1 | 1 | 7 |
| Rev. L. Ellington | 1 | 0 | 0 |
| Winston, Mr. Pettit ..... Donation | 1 | 0 | 0 |
| Woodbridge, Collection at Rev. T. Pinchback's | 6 | 0 | 0 |
| John Cordey, Esq. ..... Donation | 1 | 0 | 0 |
| Collected at the Rev. W. Hurn's | 2 | 2 | 2 |

## TO CORRESPONDENTS.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are earnestly requested to remit the same without delay, as the Treasurer is at this time in advance.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with an Appendix, List of Contributions, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

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